THE CHURCHMAN.

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For the Churchman.

"When the Friends thou hast Loved."

I.

When the friends thou hast loved with the purest devotion
Unfaithful, and false, shall be found at the last,
—Like stars that go down when the waves of the ocean
Are tossed to the sky by the surge-whitening blast;
When one whom thy bosom too fondly may cherish,
Like the serpent that crept 'neath the proud eagle's wing
Shall have gorged on thy vitals, then leave thee to perish
By the poison infused by ingratitude's sting:

II.

When one thou had'st hoped would have bent o'er thy pillow
To kiss the cold dew-drops of death from thy cheek
And weeping, the spot, where the lone drooping willow
Sighs over thy grave, oft at evening would seek,
Shall leave the cold stranger alone to watch o'er thee,
And thou deemest that death brings no anguish like this;
O! lift thy heart upward to Him who before thee
Was sought and betrayed by a traitorous kiss.

III.

Heart-broken—yet weep not a friend hath deceived thee
And left thee forsaken to lie down and die;
Lament thou hast loved one who thus could have grieved thee
More than Him who died for thee, thy Saviour on high.
O! weep that so often His love thou hast slighted,
In the depth of thy woe lift thy heart up, and say,
"Alas! that my life long I thus have delighted
My Jesus and Master to wound and betray!"

November, 1844. G. H. H.

Questions for Self-Examination:

Designed Primarily for the Use of Young Persons.

PREFACE TO THE FIRST EDITION.

The present little work has been compiled under a deep conviction that our only hope of restoring unity of feeling within our Church, not to speak of even far higher considerations, lies in training the rising generation to habits of careful and consistent obedience.

In no one particular does the pure Gospel more strikingly differ from all other systems of religion (whatever partial and incidental truth they may contain) than in this, that the true Christian, and he alone, contemplates, confronts and aims at performing, in his measure, the whole range of varied, and (it may be) apparently conflicting duties. Persons formed in a different mould, may often, for individual excellencies, serve admirably both as models and incentives to those who have been happily placed within a sounder system; but the union of opposite graces, of zeal with considerateness, of public spirit with gentle affectionateness, of the devotional with the practical temper, of habitual self-watchfulness with the absence of self-consciousness, of joy and peace in believing, with godly fear—these, and such as these, the very mention of which in some cases sounds like a paradox, will ever be the peculiar ornament of the Church's Saints, and, in their degree, of those who, at an humble distance, endeavor to follow their footsteps.

Thus the Gospel precept, "Be ye wise as serpents, and harmless as doves," which St. Paul in substance repeats, and of which he was himself so eminent an exemplification, would appear to many impracticable and visionary. It is difficult to name any two classes of character which appear so wholly irreconcileable, as the guileless child-like spirit which "thinketh no evil," and the deep wisdom and insight into human nature, which seems to give its possessor a natural superiority and rightful influence over his fellow-men. And yet, several persons in the present day may have had instances of this union, an union of which they could not otherwise have conceived, brought before them, beyond the possibility of mistake; and it is certain that, in the case of many favored servants of God, the very same men have been alternately derided by the world for their visionary and romantic character; or again, for the apparent childishness and unprofitableness of the objects at which their simplicity has led them to aim; and on the other hand, viewed by it with a certain indescribable aversion and distrust, on account of the deep wisdom with which they have met and foiled the politician of this world on his own ground, no less than the indomitable energy with which they have vanquished each successive obstacle to their desire.

It may probably appear, that the preceding remarks have been in a far higher strain than is justified by the unpretending character of this publication; though the great importance of the matter in hand has naturally suggested them. Its object is, primarily, to offer some assistance to those who are in any way entrusted with the education of youth, and may feel the unspeakable importance of impressing on their minds a true sense of the nature and extent of Christian obedience. In its present shape, it is intended for the use of young persons about the age at which they are usually confirmed; though, of course, by means of suitable omissions, it might be adapted for those much younger: while many even more advanced in years may perhaps derive some benefit from a perusal of it. The very fact, indeed, of its publication implies an opinion that something of the sort is needed; and it would be hardly right to dissemble the fear that some persons, even of undoubted seriousness and religious feelings, should they give it their attention, may be surprised at the *extent* of self-watchfulness which it presupposes to be a duty. In this case, two opposite dangers may be apprehended; either that they may demur to such a view of the Gospel, as inconsistent with the Scripture declarations on the subject of Christian liberty, or that they may be overwhelmed with dismay at the magnitude of the task before them, and with perplexity at the multiplicity of claims on their attention and conduct. To enter *theologically* in this place on the former difficulty would, of course, be preposterous; but there does seem a claim, in charity, for some *practical* remarks, which may alleviate this supposed distress.

Let it be observed, then, that although all sin, of whatever kind, is both offensive in the sight of God, and polluting in its effects on our own soul, it does not therefore follow that it is either necessary or right to aim, in our practice, *simultaneously* at the subjugation of *all* our sinful propensities; on the contrary, it is by selecting one or two, in the first instance for our especial watchfulness, that we shall best succeed in our desire of ultimately "bringing every thought into captivity to the obedience of Christ. Some sins, indeed, there are, of such a nature as in themselves to forfeit grace; and they, if found to exist, *must* be abandoned all at once, with self-abasement, humiliation, and sorrow of heart, as we would avoid eternal ruin. To give a complete enumeration of such sins would be obviously impossible; but a few principal instances, among such as chiefly concern those who are most likely to turn their eyes on a production like the present, will show the *sort* of cases which are meant.

1. It might seem needless to specify, in the first instance, the absence of regular habits of prayer; or again, the habitual neglect of any plain and direct duty of ordinary life; or again, any practices, whether in our worldly calling or otherwise, which, though adopted by others, we well know to be wrong.

2. Or the habitual *intention* of doing something we know to be wrong, under a contemplated contingency; *e. g.* of fighting a duel should the "laws of honor" require. This state of mind is also, as is plain, a habit of *deadly* sin.

3. Next we may mention, habitual sins of the flesh, which we need not more particularly specify.

4. Or any indulged resentment, or permitted absence of forgiveness and charity towards any human being.

5. Or the "dissembling with God;" pursuing any habitual course of action which we are afraid steadily to look in the face, lest we be compelled to acknowledge it to be wrong.

6. It is much to be remembered again, that love of money, or of knowledge, or of power, or of reputation, may easily reach to a degree which implies *deadly* sin. To draw the line clearly in these cases is not easy; but any one, who may feel misgivings about his own case, may feel some strong hope that none of them exist in himself to so fatal an extent as to exclude the love of God, if he be able to recognise in his own habitual conduct some one continuous course of action or self-denial, which is plainly and without doubt referable to a religious motive; and if, again he be fully aware of the sinfulness of such tendencies, whichever of them beset him, even while under their influence, and, if he pray habitually for the pardon of such sins.

7. And lastly, let this be most carefully observed, that he is also in deadly sin who thinks of remaining stationary; who has not the full intention, by God's grace, of proceeding unceasingly, though gradually, in the subjugation of his other sins, one after the other: for this is the deadly sin of *sloth*.

But other sins there are, and not merely infirmities and unavoidable weaknesses, but of a more grievous character, of which it would still be very harsh and untrue to say that they are in themselves destructive of grace. For instance, a person perceives himself to be indulging and taking pleasure in the thought of his own good qualities, (real or supposed,) or his reputation and popularity, or the like; he perceives this, and yet does not check himself, and turn his thoughts into some other channel. Who will doubt that this a very real and serious sin? yet surely not such as to class him, even for the time, with the ungodly and evil livers. And with regard to such sins as these, of which the awakened conscience will more and more perceive both the frightful accumulation and the intrinsic hatefulness in God's sight, it seems of great importance to bear in mind, that we shall succeed far better, by God's grace, in our noble aim of gradually vanquishing them, if we confine our *special* watchfulness to some two or three at a time.

In cases, then, where serious persons have not as yet formed any definite plan of religious action, or are dissatisfied with what they have formed, a few suggestions may be offered in regard to the use of the accompanying questions, which may, perhaps, be at least of partial service to some readers. Let us suppose, then, as a beginning, that these questions be carefully gone through and considered once in every week, in order to measure by their help our conduct during that interval. This, especially after three or four repetitions, will possibly bring to our notice many sinful tendencies, of which we were not hitherto aware. These, it may be hoped, will still not be habits in themselves of *deadly* sin; in which case, our next task will be to choose out of their number those two or three, which we purpose to make the subjects of our *special* watchfulness. On the principles which may naturally guide us in this selection something will presently be said; but now let us suppose the selection made. Our duty then will be throughout the day, whether in solitary occupation, or the hurry of business, or the time of relaxation, to keep steadily in mind these our specially selected bad tendencies, both that we may contend against them, and note, as soon as it happens, any deviation from the rule of right to which they may lead us. Our conscience meanwhile will have been kept awake on *other* points of duty by our weekly examination, and we shall not fail to perceive in consequence several at least of those lapses in *other* sinful directions into which we may fall during the day. Our business, then, whether at night, or at whatever period in each day we set apart for the purpose of a brief but intent retrospect of our conduct, will be to pass through our minds the events of the past day, in order, recalling especially into our memory those failures in duty which we shall have noted as they occurred, and to ask pardon especially for them.

It is of course implied, that as regards those failings which we have chosen as our peculiar subjects for carefulness, we shall occupy ourselves in devising rules of conduct, &c., the better to conquer them. But on this it is not to the present purpose to insist. It will be better also, not to be too speedy in *changing* these subjects, nor to imagine that sins are really conquered because for the time they are dormant; for by too great precipitation we shall prevent ourselves from reaping the benefits which might have been derived.

And it is plain that those wrong tendencies call, *in the first place*, for our attention which have a peculiar tendency to lead us into habits or acts of deadly sin; what Scripture seems to speak of as "the sin which doth so easily beset us." Of others, those perhaps have a prior claim on our attention which interfere with the fit performance of what we owe to others, or the duties of our calling, &c. But, beyond this, it seems hardly possible to suggest any rules on a subject, which must vary so much in different cases.

These questions may be useful, not only for a weekly examination, but for a more extended one. It will perhaps be natural, *e. g.* to set apart the four Ember-weeks as seasons for specially looking back on our progress during the last quarter; Advent, again, during the last year; and Lent, through our whole past life.

They are arranged under three heads: The Ten Commandments, the Seven Capital Sins, and our Three Great Enemies. The intention has been, so far as was possible, to make the questions under the two first of these heads bear upon the inquiry, What are our sinful tendencies? and those under the last head on the inquiry, What *progress* are we making in holy living? But a perfect division of this kind is plainly impracticable. It remains only to add, that there is no pretence whatever to originality; on the contrary, everything, from whatever quarter, that seemed likely to be useful, has been without scruple adopted. Pains at the same time have been taken to exclude anything which might possibly appear *to any one* to give this little work a sectarian or controversial character. It may be earnestly hoped, that many persons who differ most widely on the theological questions of the day, may agree in thinking that, whichever way truth lies, to train young persons in strictly conscientious habits, is to give them the faculty which will *discern* truth.

CATHOLIC UNITY.

BY HENRY M. MASON, D. D.—PREFACE.

The following pages are the condensed result of the study of many years, and no little reflection upon that course of study. I write no new things. I write under allegiance to the Church of the United States of North America, as she is herself under allegiance to the Church Catholic. Than the former, I believe there is on earth no purer or more incorrupted branch of the latter. I was nurtured at her breast—I have been fed with spiritual food at her hand—and at the last hour I hope to repose my faithful soul in her bosom.

But, neither is her own, nor that of the Church of England, the position of the Catholic Church. To the Catholic Church alone, so long as the promise that the gates of hell shall not prevail against her, remains, does it belong of indefectible necessity, never to propose a damnable error for a saving truth, nor to pronounce a saving truth as a damnable error. It is among the characteristics of our own particular Church, that, disclaiming to assume the prerogatives of the Church Catholic, she has never, even under circumstances the most trying, considered as identified with the Church of England, refused communion with other particular Churches, retaining their obedience to the truth and order of the Church Catholic.

If then, the principles laid down in the following tract be true, as I hold them to be unassailably true, the condition of the Christian world appears clearly defined. Our own Church, with that of England, and the numerous Churches of the East, including the Russian, are not in a state of heresy, because fully recognising the Catholic creed; are not in a state of schism, because, beside being under the sacerdotal institution of our Lord, they have not formally and officially refused each other's communion, though they have made additional municipal articles of faith of their own. The Bishop of Rome, with his adherents, are not heretical, for the same reason, nor fundamentally schismatical, because possessed of the same sacerdotal institution; but are yet schismatical in the sense of refusing communion with other churches possessed of the elements of truth and order. Of the promiscuous mass of Christians called Protestants, some are heretical and others not so, according as they do or do not embrace the Catholic creed; but all are fundamentally schismatical when defective in that order of the gospel established by our Lord as the foundation of his Church's unity. Whether the Church of Rome proper and its dependencies, have for ever barred the way to reducing the dogmas of the particular Council of Trent, to the rank of municipal laws, or whether those dogmas be susceptible of a less obnoxious and culpable interpretation than is found in practice, I will not undertake to determine. If the answer to these inquiries be unfavorable, then are the hopes of a reunion among Christian Churches, as remote from fulfilment, as they were three hundred years ago. To a consummation so devoutly to be wished as that union, let me be allowed to say, that I consider that the jealousy of power on the part of the Bishop of Rome, in other words the papal supremacy, as the chief, if not the only obstacle. For example, no Roman thinks it any sin to worship God without an image, or to pray in a tongue understood, or to forbear, at least in public, and in some places, the invocation of the saints, and the adoration of the host, or to give the cup to the laity. Nay, in England, they came without scruple to our churches till they were afterwards forbid by a bull from the Pope. What hinders then?—But if thoughts of the plan upon which, without the compromise of truth, (a compromise more fatal than schism itself,) the union of Christian Churches might be effected, have crossed the imagination of a comparatively retired student, he is not ignorant of the restraints imposed on the expression of those thoughts, by the brevity of a preface, and the circumstances of the times. This at least may be claimed, that the views of Catholicity here presented, secure for our own branch of the Catholic Church, a position which would make her the centre of that union to which the eyes of all good men, and true of heart, must anxiously turn.

In conclusion, I would deprecate the suspicion of a want of Christian charity, from any thing which may appear on the following pages. If heresy and schism are sins, it is necessary to speak of them as sins, and meritorious of the displeasure of God. But it is one thing to pronounce condemnation on sin, and another on the sinner. The former is due from every man to truth, the latter is the prerogative alone of God, who alone can know whether the sin be wilful or not, although a state of schism must necessarily be a state of sin. To be in the communion, moreover, of the Catholic Church, and to be a member of the Catholic Church, are two very distinct things. They are in the communion of the Church, who are united in the profession of her faith and participation of her sacraments through the ministry and government of her lawful pastors. But the members of the Catholic Church, are all those, who, with a sincere heart, seek true religion, and are in an unfeigned disposition to embrace the truth whenever they find it. Salvation is predicable of the latter, but the causes which have kept us from the former, must be such as will be allowed before God.

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CATHOLIC UNITY.

What is known to us of God, has been conveyed solely by its own revelation. If our senses are the only medium through which the mind naturally obtains its ideas, our knowledge of a being that can be no object of sense, must be of supernatural origin. From this source, and this only, his direct communication, we learn that he is, and as a truth no less sublime and concerning to the interests of man, that he is, though in a Trinity of Persons, yet in a Unity of Essence. But the operations of God, whether in his works of nature or those of grace, shadow forth and are types of his own existence. The harmonious movements of the universe, heard in the music of the spheres, the concord of those laws which he has ordained for the government of his rational creatures, and the combined workings of those august attributes which centre and shed their halo around the cross of the crucified, speak the nature of God, and are eloquent of the Unity of his Essence. When, therefore, in the most illustrious display which he has made of himself in this, or, let us not doubt, in any other part of his creation, he devises the plan and arranges the process of man's redemption, when in the mysterious order of his providence, he ordains the foundation of a new and spiritual empire upon earth, wherein should be gathered together in one, the children of God that were scattered abroad; what marvel is it, that on this empire he should impress the character of his own being, that he should institute, as the law of its establishment, that its component parts should be one, though in a distant and inappreciable diversity; even as the Son, with the Father and the Holy Spirit, are one. To express the unity of this empire of God on earth, this kingdom of heaven among men, the metaphors and variations of human language are well-nigh exhausted on the pages of Holy Writ. Do we refer to the typical representations of the Mosaic law? *The paschal lamb is to be eaten in one house.* Does the voice of prophecy utter forth its mysterious language? *My dove, my undefiled is but one.* Or, speak the inspired oracles concerning Christ and his Church, after the incarnation of its adorable head? *It is one fold under one shepherd. It is a building fitly framed together. It is a spiritual house reared upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. It is the city of the living God. It is one body in Christ, of which, by their union with him, the various parts are members one of another.*

The unity of the Christian Church is a topic fertile of the deepest interest; concerning to the faithful of all time; and surely not unmeet the attention of those who with one heart desire the prosperity of the Holy Apostolic Church, and who with one mouth still profess the faith once delivered to the saints. Of this unity has the great apostle laid open the foundations in the admonition, *That there be no divisions among you.* There is a Unity of Order. *That ye all speak the same thing.* There is a Unity of Truth. And there will naturally arise an application of the principles to our own particular branch of the Church.

(*To be continued.*)

Communications.

For the Churchman.

The Labarium,*

AT POMPEII.

When Pagan Rome her vestal choir possess'd
Each holy robe, each sacerdotal vest
For Jove's high temple, and each humbler fane,
Their hands unspotted washed from every stain—
But Christian vestals!—(O! alas how few!—)
Work sermon covers, or a parson's shoe. G. H. H.

* Where the Roman vestals washed the sacerdotal garments.

For the Churchman.

Form of Devotion for Family Worship.

TAKEN MOSTLY FROM HOLY SCRIPTURE AND THE BOOK OF COMMON PRAYER.

Morning, which should always be a stated hour, and all the family assembled with their books in their hands.

Psalm 92, *to be used in alternate verses, or sung, all standing.*

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most Highest.

To tell of thy loving kindness early in the morning, and of thy truth in the night season.

Upon an instrument of ten strings, and upon the lute, upon a loud instrument, and upon the harp.

For thou, Lord, hast made me glad through thy works, and I will rejoice in giving praise for the operation of thy hands.

Concluding with the Gloria Patri.

Then, all kneeling, shall be said by the reader of the family, the General Confession and the Lord's Prayer; and then the following Collect:—

Blessed Lord, who hast caused all Holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy Holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*†

Then, all standing up, shall be read a portion, or all the Psalms for the day.

The reader may read such portion of the lessons for the day, as time will allow.

Then, all standing up, shall be said the Apostles' Creed by the reader and family.

After that, these prayers, all devoutly kneeling, the reader first saying,

The Lord be with you.

Ans. And with thy spirit.

LET US PRAY.

O Lord, show thy mercy upon us.

Ans. And grant us thy salvation.

Reader. O God, make clean our hearts within us.

Ans. And take not thy Holy Spirit from us.

O Lord, our Heavenly Father, Almighty and Everlasting God, who hast brought us safely to the beginning of this day; defend us in the same by thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by thy governance, may be righteous in thy sight, through Jesus Christ our Lord. *Amen.*‡

Here, on Litany days may be used the whole or any portion of the Litany, or any such occasional prayers or Collects, as the reader may deem meet—or short extemporaneous petitions at his discretion.

Then these prayers following:—

O God, the Creator and Preserver of all mankind, our Redeemer and our Sanctifier, we humbly beseech thee, of thine infinite goodness, to have mercy upon our infirmities; and as thou seest us to be set in the midst of so many and great dangers and temptations, that through the frailty of our nature we cannot always stand upright; grant us at all times the direction and assistance of thy Holy Spirit. Purge us from all inordinate and sinful affections; strengthen whatever is decayed within us through the deceitful lusts of the flesh; and grant, that amid the sundry and manifold changes of this our mortal life, our hearts may surely there be fixed, where only true joys are to be found, through Jesus Christ our Lord. *Amen.*

Almighty God, our Heavenly Father, we, thine unworthy servants, do give thee most humble and hearty thanks, for all thy goodness and loving kindness to us, and to all men. And we beseech thee, of thy great goodness, to grant thy blessing to descend upon thy holy Church universal, that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into all truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life: that all in authority over us may rule in thy fear; and we in thy fear, submit meekly to all their requirements, as unto thy ministers, sent for the terror of evil doers, and for the praise of them that do well. Finally, we commend unto thy fatherly goodness all those who are near and dear to us by the ties of kindred or affection; and especially all those, of every name and degree, who are any ways afflicted in mind, body, or estate; that thou wouldst be pleased to comfort and relieve them, according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions: And this we beg for Jesus Christ's sake. *Amen.**

The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

The Evening Prayer may be the same, changing the psalms and lessons to correspond with the closing prayers. Instead of the prayer "for grace," use those for peace,"† and for "aid against perils;"‡ and that prayer in the visitation of the sick, beginning,—

O God, whose days are without end, and whose mercies cannot be numbered; make us we beseech thee, deeply sensible of the shortness and uncertainty of human life; and let thy Holy Spirit lead us through this vale of misery, in holiness and righteousness, all the days of our lives: That, when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with thee our God, and in perfect charity with the world: All which we ask through Jesus Christ our Lord. *Amen.*

REMARKS.

It is known, I presume, to most of our Church, that family prayers were established, or recommended, by the English Reformers, to supply the place of the matin and vesper service of the Roman Church. These services were, at the time of the Reformation, very little attended in the Roman Church, and often performed, by their priests, in their studies instead of the Church. It was, therefore, thought better, that each family should perform them, or some other devotional exercises, at home, before their families. This is the origin of family prayers—of which many of our dissenting brethren boast so loudly, as having been brought to light by themselves at the Reformation; and many of them, in their simplicity, quote texts of Scripture to prove their apostolic origin and necessity, in order to admission into the Church, not knowing, it is presumed, that the institution rests *solely* upon the *authority* of the Church, and in fact owes its existence to the English Church, which they so much revile.

To our own members, it is hoped, it is not necessary to say, that if we would have our children devout lovers of our faith and hope, we must bring them up in the daily use of our venerable forms. If more time was devoted to family worship, it is not doubted that we should soon see its good effects in the sober and devout lives of our children and youth, and in their simple hearted sincerity in the true faith. Instead of it being, as it now too often is, an irksome task, to be hurried off in a few minutes, in the most hasty and irreverent manner, if an hour, morning and evening, were devoted to it, there would be no serious loss sustained in the several departments of labor, and we should hope soon to see, in all our congregations, increased "godliness with contentment, which is great gain." Men ought, in matters of religion, to know the grounds of their faith, and the true foundation upon which rest all the institutions and usages of the Church. Especially is this necessary, where grave Doctors in Divinity openly and seriously profess themselves ready to combat all we most cherish by that powerful enemy to all seriousness in the young, ridicule. See the August number of the Bibliotheca Sacra, published at Andover, where the Reviewers gravely prepare to laugh our Church out of the use of all prayers, both mental and oral. It is to be feared they had vainly thought we were "altogether such ones as themselves."

When these well meaning but vain men come to see and feel that the celebration of the Lord's day is a holy festival in the Church,—infant baptism, and family prayers, rest mainly, if not altogether, upon the authority of the Church, since the canon of Holy Scripture was closed; and that, in fact, we have no satisfactory evidence of the authenticity of a single book of the New Testament, except through the keeping and testimony of that same Church, *quod semper, ubique, ab omnibus traditum est*, they may—it is hoped they will—learn to be more respectful in their language, and less clamorous in their revilings. Layman.

Montpelier, Nov. 16, 1844.

† This is the Collect for the Second Sunday in Advent, and was composed by our Reformers to supply a defect in the Roman liturgies, which had been in use. It is thought to be peculiarly appropriate to be used before reading any portion of the sacred volume.

‡ This is a very ancient form of prayer, found in the Roman Breviary, and is taken from some of the earliest liturgies extant. It has been used by the martyrs and confessors of the Church in all ages, and is sweet to them who love her ancient formularies. Our Church will recognise it as forming a portion of our morning service.

* This is a combination of Collects from our Book of Common Prayer, and will be readily recognised by those who are familiar with our liturgy. They are found also, in substance, in the Roman Missal, and in the most approved and ancient liturgies.

† The same remarks substantially apply to these as to the second prayer.

‡ This is taken from the office for the visitation of the sick, and is a most beautiful and sublime embodiment of the Christian faith, as taught in our Church.

For the Churchman.

Dissenters' Estimation of Heresy.

Not long ago in looking over a sectarian newspaper, my eye fell upon the following resolutions, purporting to have been the solemn deliberations of a company of men who claim to be ministers in the Church of God, and therefore assuming the sacred obligation to preserve and teach the Faith once delivered to the Saints:

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For the New York Evangelist.

CASE OF REV. MR. STARKWEATHER.

At a stated meeting of the Association of the Western District of New Haven county, held at New Haven, August 6th, 1844, the following resolutions were adopted, and ordered to be published:

Whereas, Rev. John Starkweather, a member of this Association, has embraced certain errors in respect both to theoretical and practical religion; such as that he is a subject of supernatural illumination, and has attained to a state of sinless perfection, and that God is now bringing all his true children into the same state, as a preparation for the pre-millennial advent and personal reign of Christ; and whereas, Mr. Starkweather refuses to retract said errors, but openly proclaims and defends them, to the hindrance of his own usefulness, and the discredit of the Christian ministry; therefore,

Resolved, That this Association will have no further fellowship with him in his ministerial labors and public teaching, till we shall obtain satisfactory evidence of his return to a sounder faith.

Resolved, That in this act the Association make no impeachment of the Christian character of Mr. Starkweather, but simply express our disapprobation of his errors, and discountenance his labors as a Christian teacher.

A true extract from the minutes.

(Attest) Jos. P. Thompson, *Reg.*

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These men were sitting in council—a council it is true not likely to be deemed Œcumenical by Holy Church. Still, so far as the sect is concerned, of whose sentiments and mode of judging and acting in any given case it may be considered a fair index, that deliberation and those published resolutions have the character of law—of law, I mean of course, so far as the system allows of law beyond the private fancy of individuals. So far as the sect, as a body, pay any regard to the wisdom of their assembled fathers and teachers, or at the very least, that portion of the sect with the doings of whose fathers and teachers we are now concerned—so far we understand that the resolutions in question show fairly their estimation and treatment of errors in religion. The question arises, on reading these resolutions, as to the real object had in view in passing and publishing them; we find a solemn charge preferred against one of the brethren, that he embraces certain errors "in respect both to theoretical and practical religion"—this charge established, they declare that they will have no further fellowship with him as a minister, and, moreover, this interruption of the fraternal intercourse is to continue till the erring brother gives evidence of his return to a "sounder faith;" by this we understand, of course, that now he is not sound in the faith; and it is to be observed farther, that this unsoundness in the faith is not a mere peccadillo of the head—no mere play of intellect in harmless speculation—or the innocent holding through want of knowledge, or want of reflection of a dangerous error, but an obstinate and tenacious maintenance of positive errors, in face of the expostulation of the brethren; for, as we are told, "he refuses to retract said errors, and openly proclaims and defends them, *to the hindrance of his own usefulness and the discredit of the Christian ministry.*" What then, I say, is the object of all this? We should have supposed, had we seen so grave a charge proved upon a minister of the Church in the days of St. Paul, or in the ages following, that such minister would have been pronounced a heretic, and the apostle or any one of his successors, would have delivered such an one to Satan, as he did Hymeneus and Alexander that they might learn not to blaspheme.*

And why was this severe proceeding? Because they had put away a good conscience and made shipwreck of the faith—but in these modern days, in this nineteenth century, of which we hear so much, in which a voluntary association formed and organized on mere human authority, is called a Church without a Bishop. When such monsters, I say, appear on earth, we look that their acts should be monstrous too. So we find them. The aforesaid New Haven divines in solemn conclave assembled do adjudge one of their number guilty of errors in religion, and unsoundness in the faith. What do they? They are, if I mistake not, distinguished for the pertinacity with which they cling to that phrase so fond in modern ears, "the Bible, and the Bible alone, is the religion of Protestants." They profess to make the Bible alone their rule of faith and practice; of course they will follow the example of the great apostle, and put to silence this impugner of the faith;—oh no—that would be very unpopular—very popish in the estimation of any Protestant sect—the people in these sects have said there is no such thing as heresy among them, therefore there can be none. To think of calling in question a man's right to believe as he chooses—and that too in "this age and country"—horrible! One would think the "dark ages" were coming again! What! Shall it be said in this land of "civil and religious liberty"—in New England, where are the sepulchres of the Mathers—in New Haven, the city of the Davenports—the hiding place of the regicides—shall it be said of one of the faithful descendants of the Pilgrims, who, standing by their principles, for which they "fought and bled," dares to maintain his right to believe and preach what "*his* Bible" teaches him—shall it be said that he is a heretic? Who dares say it? We should like to see the man! So blusters public opinion. Among the sects in Connecticut, and not a dog is found who dare move his tongue to the hateful word. There was indeed a slight growl among the aforesaid *watchers*, but no one barked out. Lest an "intelligent public" should get the impression that they considered the unsound brother a heretic, they stick on a salvo to the end of their resolutions in order that it may be perfectly manifest that they make "no impeachment of the Christian character" of the said errorist!

Now, in all seriousness, are the men mad? Has it nothing to do with a man's Christian character that he is guilty of holding errors in respect both to theoretical and practical religion,

* 1 Tim. 1: 19, 20.

and that he is unsound in the faith? Shade of holy Athanasius! is there yet left on earth among those who profess and call themselves Christians—I mean more particularly those bearing the assumed name of "Protestant Churches"—is there one who dare repeat "Quicunque Vult?" Nay, is there one among all the Protestant sects who will stand by a common sense interpretation of such words of St. Paul as these: There is one Lord, one Faith, one Baptism—till we all come in unity of the faith, &c.—that ye stand fast in one spirit and with one mind, striving together for the faith of the Gospel*—and others like them; and that of St. Jude, who exhorts, "that ye should earnestly contend for the Faith once delivered unto the Saints.†

Why all this earnestness—earnestness remember not of man, but of the Holy Ghost, to preserve the faith one and pure—if errors in the faith affect not a man's Christian character? What mean they by Christian character? We had supposed that a man's character was hardly separable from the man himself—if he has a good Christian character, then he is a good Christian. Why not? It is the end of all the instruction and nursing care bestowed on us by our holy Mother the Church—to rear us Christian men—to form in us, so to speak Christian characters; and matters it not whether she feed us wholesome nutriment or poison? If the aforesaid preacher be confessed to have, with all his errors in religion and unsoundness in the faith, a good Christian character, what, in the name of reason and charity, can his self-appointed judges ask for more?

They allow him to be a good Christian; are they more than that themselves? They confess that the doctrines he holds and teaches are accompanied by, if they are not the light of a holy life in his own case; what can they ask more? Are they without sin that they cast stones at their offending brother? Nay, more; are not the minds of men the same? Is not the same faith to save one as well as others? If his doctrines do not injure him, how should they injure others? Why attempt to hinder him from preaching to others those doctrines, which they confess are attended with Christian character in him? Such interference on their part is popery of the foulest sort.

But let us imagine ourselves in the presence of this strange tribunal; not as defenders of the culprit, but to ask, in reason's name, why justice is not done him, for we claim it is not. Now, sir judges, the accused is a heretic, or he is not; choose your horn; is he a heretic? Why not, then, as would St. Paul, deliver him over to Satan till he learn not to blaspheme; i. e. till he learn to speak and teach reverentially the true faith, instead of declaring him a good Christian, and permitting him thus to go on his way to deceive? Why not say to the world that he is a heretic, and his pestilent presence to be avoided by the faithful? What you did say on that point was nothing to the purpose; still you allow him to be a good Christian.

But is he not a heretic? Why then take away the hand of fraternal sympathy and good fellowship, and compel him, like a stranger and an alien, to labor alone in this naughty world, and under the ban of his brethren's suspicion, in his efforts to produce in others what you confess to be so lovely in him?

But upon the first horn there are other *two* horns. You did not, in so many words, call him a heretic. Why did you not? Not surely because he is not one, according to your own statement; for if a man who obstinately holds to errors in religion and unsoundness in the faith is not a heretic, it would be hard indeed to say what a heretic is. But why did you not call him so? It must have been because you failed to see it, or because you did not dare to do so—it was not mercy or charity that held you back. Your proceedings in the case preclude the idea of either. If you did not perceive that he was a heretic, how dead must be your apprehension of what the truth is. Why is this? *Oculus non se videt*—i. e., cold water does not chill the frozen hand—his faith being but a little removed from your own, you could not in conscience call it heresy. Or did you see it was heresy, and did not dare to call it so? What a base truckling to the spirit of the age! Or was it because you felt misgivings for yourselves, and, for once, judged not lest you should be judged?

The true history of this would be curious; it would throw light on the strange fact that in this country, where heresies and schisms are both so rife, neither heresy nor schism is reckoned a sin. Now St. Paul places heresy among the works of the flesh, which they who do cannot see the kingdom of God.‡ And St. Peter speaks of those who bring in damnable heresies, even denying the Lord that bought them.§ Is not this very thing done at this moment in our country, and yet who dares to call it a damnable heresy? So again St. Paul deprecates schism as a great evil, and our Blessed Lord prayed that His Church might be one; and yet we are gravely told by men calling themselves Christians, that the multiplicity of sects among us is a good thing; and these men too, the while professing to make the Bible their only rule. Verily we are constrained sometimes to ask if they ever read the Bible. If they do, how can they, in the face of its plainest declarations, say that heresy and schism are not damnable sins! For example; hear the great American lexicographer, who was educated amidst the sectarianism of New England, and whose estimate of it was doubtless the same as that of the community in which he lived. Had he ever read what the Holy Ghost by the mouth of St. Paul said of heresy, and could he after that go and write this definition of it?—after allowing that it is a fundamental error in religion, he declares, that "in *Scripture and primitive usage*, heresy meant merely *sect*, *party*, or the doctrines of a sect, as we now use *denomination* or *persuasion*, *implying no reproach*." O rare simplicity! or is it, what in truth it more resembles, a sort of judicial blindness? We do not attempt to decide; we leave that to those whom the decision more nearly concerns. We have the fact; it is a straw at least, to be added for the sake of showing, that the resolutions before discussed are not the only index of the lax estimate, among the sects, of the plainest texts of Holy Scripture, in regard to sins rampant among them.

Here a very interesting field of inquiry opens to us, touching the real character and opinions of the various sects of religionists about us, but it would carry us too far for the present writing. We stop short, having shown, as we think, that there is among them generally no well defined notion either of the Christian faith or of the Christian life. C.

Windsor, Conn.

For the Churchman.

Apostolic Succession.

As a specimen of *unstudied eloquence*, the following exordium of a Presbyterian "installation" sermon is exquisite. It conveys the gist of the whole Postprandial Controversy,—enforcing the conclusions of Wainwright, and epitomising the argument of Potts.

Text:—"Go ye into all the world, and preach the Gospel to every creature."

"These words, my brethren,—this important and solemn injunction, was given to the Apostles, and through them to their—ah!—hem!—(*Handkerchief applied to the mouth.*)

"The Apostles, my friends, to whom this injunction was addressed, had no successors in the—hem!—hem!—(*Handkerchief to the forehead.*)

"Here, my brethren, (*handkerchief gently flourished,*) IS ENJOINED the great and glorious work of preaching the Gospel," &c. &c.

Henceforth will we applaud the preference of sectarians for impromptu teaching. By all means, let them "pour forth the unpremeditated lay." ΛΙ⅃.

* Eph. iv. 5, 13. Phil. i. 27. † Jude 3. ‡ Gal. v. 20. § 2 Pet. ii. 1.

For the Churchman.

Congregational Singing and its Restoration.

NO. I.

WHAT INFLUENCES HAVE REMOVED IT FROM THE PRACTICE OF THE CHURCH.

Mr. Editor,—Every practice in the Church as a living body, and every modification of every practice has its roots in a living principle, how far soever that principle may be removed from the observation of ordinary men. For the edifice of her usages is no chance accumulation formed by piling observance upon observance at random, as they severally had approved themselves to the tastes of individuals, or the opinion of the passing age. But each usage, however minute, each observance, however unimportant, is the growth of a principle, the ramification of a living root.

And that growth is moulded more or less by the pressure of outward things, the superincumbent weight of the circumstances through which it had to force its way, gives it the outward shape and form. These two—the inward living growth, the outward pressure—are the two forces that form into shape the usages of the Church. So in all organized bodies, whether animal or vegetable, the peculiar "vis vitæ" of the species, conjoined with the atmospheric pressure are the forces which conjointly mould and shape the form of the individual.

Far removed, Mr. Editor, as these principles may seem to be from accounting for the preference given by the middle-age Church to choral over congregational singing, and from them derived traditionally to us, yet still I believe they will be found most closely connected with it. Connected with it, and producing it through a medium which no doubt will seem stranger still as a means—the Gothic Architecture.

The "Gothic Architecture!" some one may say in astonishment, "what can it have to do as to the matter of fact, whether a congregation shall themselves sing together devotionally to the praise of Almighty God, or, more genteelly, have their singing done by a choir?" Of course, if we look upon this architecture as nothing but a fashion of building churches used in middle-age Europe, not very much. But if the Gothic Architecture have been the growth of a living idea, then every thing.

What idea then lay at the bottom of this style, and what were the outward circumstances that formed and modified that idea? The character of these nations—the gloomy yet fervent feelings—the forest dwellings—the reverential and poetical, yet at the same time singularly fanciful and grotesque temperament of the Gothic walls—these were the outward formative circumstances of the Gothic Architecture—the matrix, as it were, or mould that received the idea of a peculiarly Christian architecture, or else the materials in which that idea was to be embodied and realized. These were the peculiar outward circumstances—the inward idea upon which these materials were overlaid, and whereupon they were moulded, is as peculiar. What was it, then, that expanded to such amplitude these lofty naves, which only the voice of a giant can fill? These huge cathedrals which can hold their assembled thousands, not half of whom could by any possibility hear a speaker at the altar!—churches three or four hundred feet in length, and often more than a hundred feet in height from the floor of the nave to the groined and ornamented roof? We build no such churches in our days—they would be to us absurdities, splendid incongruities,—what produced them then?

What but that the sense of sight, not of hearing, was the measure of their size; the eye and not the ear was the sense to be employed by the people gathered within them; they assembled in these churches not as an audience, but as a congregation of spectators.

And that which placed the people in this position was the peculiar point of view in which the Eucharist—the centre of the Christian liturgia—was presented to the minds of men in those ages of the two leading ideas embodied in the Eucharist—that of "communion in the body and blood of our Lord," and that of "the Christian Sacrifice"—the last mentioned had gained a predominance in the opinion of the age. I say the opinion of the age, for I do not desire to be mistaken to say that either had perished from the memory of men, only that the view most prominent in the public mind was that of the sacrifice. Hence the service had become, if we may use the word reverently, a "spectacle," an "offering to be witnessed and venerated," rather than a "communion" to be shared in a "contemplative service." The eye, therefore, and not the ear, took measure of the edifice in which it was celebrated.

Not so was it in the primitive Church;—there, if we may judge by the fact of the weekly communion and the constant and regular participation in it of all Christians, the idea most prominent was that of "communion;" the liturgy also was a service of the people as well as of the priests. It will easily be seen how this narrowed the size of the churches.

About the time of St. Chrysostom, as we can see by that Father's eloquent objurgations, the actual communion of the people became slack, the service continuing to be celebrated still: and so did it continue to become rarer still and rarer, until once in the year, the limit of the present Romish Church, had become its term. And so ultimately the idea of "the sacrifice" became the predominant one with the effects above noted upon the service, and thence upon the architecture.

Gothic architecture is of course Christian architecture; yet, Mr. Editor, I confess I have strong doubts as to whether it be peculiarly "the Christian architecture." I have very strong doubts indeed as to whether, when in the lapse of years the swarming myriads of our country shall come to belong to the Church, *as they undoubtedly shall*, whether then a new form of Christian architecture shall not arise to the full as sublime as that wherein the central mystery of the faith was presented with such an overpowering pressure of awe *to the eyes* of the rude soldiers, and still ruder peasantry of middle-age Europe.

Be this, however, as it may, we see how the doctrinal view moulded the practice, how the Eucharist, viewed in its sacrificial aspect, was the living principle of the Gothic architecture, its generative idea; and by and by we shall see how this changed the congregational singing of the primitive Church into the choir-singing of those times.

Undoubtedly, when we look at the want of general cultivation in those times, it must appear to us providential, that to the eye rather than to the ear should faith address itself, although many evils accompanied it. But for us, "Unity in the body of Christ," this is the prominent and efficient eucharistic view, it is the point of progress, the entrant wedge. And so I believe was it in the first six centuries. Well may it be so, for if we look to outward circumstances and the progress of what they call "liberal opinions," there will shortly be little other unity left for us.

But to proceed. "The sacrificial view" made the service a "contemplative" one. It found the monks simple laymen, it made them priests. The liturgy, then the Latin language of the European cities, before the time of Charlemagne dying out, and the service being yet retained in it, became a priestly service from which the people were effectually excluded. And then to each Cathedral monasteries were attached, in which the first qualification of the monks, after piety, was musical power. Here then was the material of choirs unlimited in power and numbers, and unequalled in training, the monastic services being sung seven times a day. One thing only was wanting—the organ. It was introduced—certainly after the tenth century*—at once almost it sprang to a bulk and power commensurate with the choirs it found. Its magnitude rendered the transfer of the choir from the place occupied by the primitive choir, to the only place where such huge instruments could stand† a thing absolutely necessary; for the primitive position of those who led the singing, or, as we should call them, the choir, was right before the altar, the Ambon, as it was termed.

It can be easily seen that all these circumstances tended to introduce complicated and scientific music, harmonized chants and tunes, and to put out that simple singing in unison,‡ which must ever be the style of congregational music, except they have had the training of ages. It can be seen also that this is the source of our present arrangement, of our organs and organ lofts, and our choirs therein, boxed up from the rest of the congregation, and by their very position forming no part of the congregation *while they sing*, but actually excluding the congregation thereby from uniting with them.

In my next I shall apply these facts to the question, "How shall the congregational music of the primitive Church be restored?" W. A.

* The primitive music congregational—"For from the first and Apostolic age, singing was always a part of divine service, in which the whole body of the Church joined together, which is a thing so evident that although Cabassutius denies it, and in his spite to the Reformed Churches where it is generally practised, calls it a Protestant whim, yet Cardinal Bona has more than once not only confessed it, but solidly proved it to have been the primitive practice."—*Bingham's Antiquities*, Book iii. chap. 7, sec. 2.

† The position of the choir—"In the Ambon before the chancel the canonical singers, (χανονιχαι ψαλται,) who sang by book, had their station."—*Bingham's Antiquities*, Book viii., chap. 5, sec. 4.

‡ Congregational singing is singing in unison—"We are anxious that this point should be understood, that a harmonized chant * * * * is not suited to congregational singing.

"For congregational singing we must have what is termed plain chants; that is, chants consisting of a single melody, and sung in what is called unison. The adaptation of plain chants to congregational singing arises, from their very simplicity. In harmonized chants persons having a good natural ear, without special training and study, will generally follow the predominant tune air, although their voices perhaps are bass or tenor; that is, they will sing the treble part in unison, they will make but a plain chant or tune of it after all, and will injure or ruin the distinctiveness of the principal melody. *This is what is constantly complained of by choirs, that the joining in of the congregation spoils their performance.*"—*Article in Churchman*, Saturday, June 29, 1844.

For the Churchman.

Observations of an Old-fashioned Churchman.

"Such persons who serve God, by holy living and industrious preaching, ought to have their names preserved in honor, and their holy doctrines and lives published and imitated."—*Jeremy Taylor.*

I have lived long enough in the world, Mr. Editor, to witness a great many changes. The rapid strides the Church is making, and the general ability and faithfulness of her clergy, must be truly gratifying to every one who wisheth well to Zion. "May peace be within her borders, and plenteousness within her palaces."

I recollect once attending service, in my younger days, when the officiating minister, after violating a large number of the rubrics, gave out for his text, these words of the Apostle: "Let all things be done decently and in order!" Such a thing at this time would hardly be tolerated.

The advantage possessed by our younger divines, for attaining a sound theological education is great indeed, and I trust they will be duly improved. The "schools of the prophets," which Christian charity has endowed, are an invaluable blessing to our land.

I do not contrast the system pursued many years since with that now in operation, for the purpose of exciting feelings of pride in the clergy who have enjoyed the advantages of the latter, but merely to call forth their gratitude, and arouse them to increased exertion in the cause of Christ and his Church. It is true that perseverance and other qualities combined, will sometimes succeed in placing a man in situations where education and superior talent could alone be expected to find their way.

I remember that within my own day, a pedlar of clocks and watches was suddenly transformed into a Priest of the Church! and another, skilled indeed in "*Brown's Philosophy*," but possessing not even a smattering of theological lore, was exalted to the same honorable and responsible office. But He who called an Apostle from the "receipt of custom," and bade others leave their fishing nets and follow Him, could find useful employment for every variety of talent, and make the "*foolishness* of preaching" redound to the glory of His great name.

Miracles are not as common now as they used to be, and it would surprise any one to find the class of persons we have attempted to describe, rising to a great degree of eminence, or exerting an extraordinary influence in the concerns of the Church.

But there are instances on record, *even since the Reformation*, in which men of this stamp set themselves up for pillars of the faith, and have in fact become the great leaders of orthodoxy in their day and generation. They have been active promoters of revivals, and able advocates of amalgamation associations; have been distinguished as eloquent divines; have occupied a high stand in the ***Editorial corps***; have noted down the occurrences of the day, and been "***Recorders***" of the dangerous errors which from time to time have been creeping into the Church.

How ought our rising generation of clergy to be encouraged by such examples as these! If a deficiency in education presented no barrier to some, in times past, who have arisen to eminence, and been leaders among ten thousand of their brethren, what may not an enlightened ministry be enabled to accomplish! H. S.

For the Churchman.

Religion of Forms.

Mr. Editor,—The following extract is from a sermon lately preached before a Presbyterian Missionary Association by the Rev. Albert Barnes. He divides the forms of Christianity now exhibited to the world into four classes,—the religion of Sentiment, the religion of Forms, the religion of Feeling, and the religion of Principle. It is needless to say under which class he places those manifestations with which he is connected. We give the passage relating to the religion of forms:—

FORMAL RELIGION.

"The Religion of Forms is founded on different things. It has been the prevailing religion of the world, and there is no other to which the great mass of men have so strong a tendency. In the time of the Saviour it had become the prevalent religion of the Hebrews, and found ample gratification in the gorgeous rites of the temple service. The Saviour aimed to introduce in its place a religion of simple spirituality—with no gorgeous rites, no splendid ritual, no imposing ceremonies. Scarcely, however, had the last of the Apostles died, before in the very Churches planted by their hands, *the last remains of spirituality had disappeared*, and in the rites and ceremonies which had been borrowed from Judaism or Paganism, all that had contributed to sustain formalism in the Pagan world was introduced entire into the Christian Church. Thenceforth, for centuries of night, Christianity became a religion of forms. Ages rolled by; Luther, Farel, Zuingle, Calvin, rose. They *drew off the true Church, and restored the spirituality of the Gospel, and all that was left was, and continued to be, a religion of forms.* But the tendency to this kind of religion was not effectually checked. It still lives, and it requires all the influence of advancing intelligence, of the spirit of liberty, of revivals of religion, and of the withering rebukes of Providence, to check it; and despite all these, nothing is more apparent than *the tendency to forsake all that is spiritual in Christianity, and to relapse into the religion of forms.*

"This kind of religion relies on the efficacy of prescribed forms of devotion in conveying grace to the soul, rather than on simple truth applied by the Holy Spirit. It has an extraordinary respect for tradition, as if wisdom died with the fathers, and they had authority to prescribe rites and ceremonies in the Church. It looks with diminished respect on the Bible as the great fountain of truth, and as embodying the doctrines which convert and save, and relies much on truth supposed to be conveyed through other channels. In this religion, a superior sanctity is attributed to men made more holy by office than the rest of their brethren, and appointed to convey grace to the soul. The efficacy of the truths of the Gospel is not secured by any intrinsic power which they possess, or by the direct agency of the Holy Spirit on the soul, but because they are conveyed in the channel of a ministry of regular succession. The sanctity of those through whom grace is conveyed is not in the men but in the office; it is not in clean hands and hearts, but in an unbroken succession; it is not moral, but official worth; it is not excellence arising from superior mental or moral endowments, or from a greater degree of industry or deadness to worldly influences, but that which imparts or indicates official superiority in the view of the mass of mankind. There is grace conferred in ordination; grace in the sacraments rightly administered; grace in absolution; grace in ordinances administered at the bed-side of the sick and dying. This mode of religion regards certain places, and scenes, and times as holy above others, and as somehow conveying grace to the soul. It consecrates temples, churches, chapels and altars, and regards them as possessing a mysterious holiness. From a consecrated shrine goes forth a sanctifying power which could be secured in no other place, and which works as a charm in subduing sin and saving the soul. The place where the dead repose is holy, and a mystic virtue securing salvation encircles those who are buried there. From such a place the grossly wicked are excluded, and all others sleep there with the hope of a blessed resurrection. 'There is a religion that worships God, and another that worships the altar; a religion that trusts in Christ, and another that trusts in the sign of the cross, the wafer, and holy water; a religion that brings every thought into subjection by love, and a religion that bows down the soul under the weight of ceremonies, and binds its freedom by numberless rites; a religion of broad phylacteries, and of cleansing the outside of the cup and the platter, and of garnishing the tombs of the prophets, and a religion of cleansing the heart, and of reliance on the simple efficacy of truth, and of making the soul pure before God; a religion where grace is conveyed to the sinner by human hands and in the apostolic line, and a religion where grace is conveyed by the direct influence of the Holy Ghost; there is a religion whose justification, and whose material, external and internal, is form, and a religion whose whole essence is faith on the Son of God.'"

As an instance of our aptness to lose the spirit in the letter, we commend Mr. Barnes to the use commonly made of the parable of the Pharisee and Publican. The spirit of this parable is a warning against trusting in a supposed superiority of piety, gifts and grace in ourselves, compared with others. Yet how many stop with the letter, and think the parable applies only to those whose self-righteousness is of that particular kind which relies on forms and the works of the law, and imagine that if they give up forms, fastings and titles, they escape the censure, and may assume the justification of the text.

Suppose, however, the Publican had cast down his eyes ever so humbly and said, I thank thee that I am not as other men are, formalists, Leviticans, or even as this Pharisee. I keep no fasts, pay no tithes, consecrate no temple, observe no forms, but instead thereof have the direct influence of God's Spirit, and make my heart clean before Him. Yonder Pharisee worships the temple; I worship the God of the temple. He submits to a Levitical priesthood, and trusts in sacrifices: I go directly to the Almighty Himself. His religion makes broad his phylacteries, and makes clean the outside of the cup; my religion cleanses the heart, relies on the simple power of truth, and makes the soul pure before God. All the grace he receives comes through human hands; ours comes directly from the Spirit of God.

How plain it is that such language would betray a self-righteousness more deep seated, if possible, even than that of the Pharisee; being more subtle, pervading, and deceptive! Yet we have observed that many persons, avoiding that particular form of self-righteousness manifested by the Pharisee, quietly claim for themselves and those who agree with them in modes of belief and worship, more immediate connection with God, more direct influences of the Spirit, and more direct love for Christ himself, than the modes and forms of others admit of, without seeming to be aware, that avoiding the letter, they have violated the spirit of the precept.

In the light of these remarks, let the reader run a parallel with the language and the approved quotation of Mr. Barnes. We are not as other men, formalists, prelatists, or even as this Episcopalian. He has a religion of forms; we a religion of principle. He consecrates churches and burial places; we consecrate the heart. He trusts in the grace of sacraments performed by human hands; our grace is conveyed by the direct influence of the Holy Ghost upon our souls. He adheres to an apostolic ministry and regular successions, and submits to rites and ordinances, and in them his religion stops; our religion is spiritual, relics of the simple efficacy of truth, makes the soul pure, and its whole essence is faith in the Son of God.

Mr. Barnes says, "The Saviour aimed to introduce a religion of simple spirituality, with no gorgeous rites, no splendid ritual, no imposing ceremonies." The use of these adjectives, gorgeous, splendid, imposing, is deceptive. Strike them out, and will Mr. Barnes say that Christianity has and ought to have no rites, no ritual, no ceremonies? The Quakers tried such simple spirituality as this, and we see what it came to. What is the rite of baptism, the rite of the communion, the rite of ordination, (for Presbyterianism requires ordination, as divinely appointed,) and the ceremonies of marriage and burial? The religion established by the Saviour, then, is not "simply spiritual" in the sense of having no sacraments, no rites, nothing addressed to the outward sense as channels and signs of inward grace and meaning. If, therefore, the question resolves itself into one of difference in degree and mode of performing these rites and ceremonies, we see the greater uncharitableness in the comparison made by Mr. Barnes.

Mr. Barnes says distinctly, that upon the death of the Apostles "the *last remains* of spirituality disappeared," and the Church of Christ remained in that condition "for centuries of night," until Luther and Calvin arose. "They drew off *the true Church*, and restored the spirituality of the Gospel, and *all that was left* was and continues to be, a religion of forms." Here, then, we have the long desired definition of "the true Church!" Those who follow Luther, Calvin, Farel, and Zuingle, and are willing to be considered as "drawn off" by them. The "true Church" holds that the Church of Christ lay in darkness from the Apostles to Luther, Calvin, Zuingle, and Farel; looks upon those fifteen centuries as forming a great gulf which none need attempt to pass; and its standard of the faith once delivered to the saints, is the Bible as interpreted by Luther, Calvin, and Zuingle.

We fear "the true Church" must be confined to the remaining Lutherans and Calvinists of the Continent of Europe, some of the Dissenters of Great Britain, and the principal non-episcopal communions in the United States; for the Episcopal Churches of Great Britain, Sweden, the United States, and elsewhere in the world, would reject this definition as decidedly as would the Eastern, Greek, and British Churches.

And how is this, scarce one-twentieth part of Christendom, made up? Surely, of all the varieties that ever ornamented the *hortus siccus* of dissent! Luther held to transubstantiation, and in his zeal for his notion of the doctrine of Justification by Faith, rejected the epistle of St. James as not canonical, and called it "an epistle of straw." His followers admit the epistle, but run out his idea of Justification by Faith (which even Richard Cecil calls "an unscriptural and unwarrantable extreme") until it comes to mean—salvation by the merit of our own faith. The "true Church" must stretch from the infant damnation, and irrespective election of Calvin, to the free ability of the Unitarian and the free salvation of the Universalist, which have been springing up wherever Calvinism is sown; from the regeneration in baptism of the Assembly's Catechism, and of the Fathers of Congregationalism, (now reviving, we see, among the Congregationalists in Boston,) to the "simple spirituality" of the teacher.

After the many and sensible avowals as to the condition and character of the Church between the Apostles and Luther, which have recently been made by distinguished writers of the denominations about us, (among which we would notice the work of a Professor in the Baptist Seminary at Newton, Mass.,) and after the warnings which have been given from the same quarters against confounding the true principles of the Reformation with the mere spiritualizer of the present day, [among which we would notice a sermon of a distinguished divine, delivered in this city,) we have been surprised to hear the faint echoes of the ill considered, superficial voice of the age, when first aroused to this subject, repeated by a man of the learning and worth of Mr. Barnes. We can partly account for this from the fact that the discourse is evidently a hasty production, and bears marks of having been written under excitement. O. S.

For the Churchman.

Tendency and Momentum.

A TALE OF A TUB.

When a longer probation of sectarian ministers seeking holy orders was proposed in the General Convention, Dr. Brooke, of Ohio, (once a Romanist) expressed himself in favor of interposing further obstructions, and even of erecting a complete bar—on the ground that recruits on that side "were apt to run to the extreme of High Church principles at the rate of forty miles an hour." One of the class to whom this superscandent propensity was ascribed, (Rev. Mr. M'Cullough, of Delaware,) replied in substance, that *upward* progress required extra power—*hic labor, hoc opus est*—"facilis *descensus* Averni:" and if sectarian ministers finding their way into the Church went up at such a perilous rate, it was painful to think how fast and how far ***Romish*** recruits must tumble down into the regions which Dr. Brooke happily denominated "lowism."

In the course of the debates, the House had been amazed by the exhibition of the "last acquired velocity" of the Ohio brother, and the repartee from the top of the stairs created merriment from the attic as far down as the first floor. A smiling deputy forthwith clothed it in verse:

If *Jack*, by upward force impelled,
Climbs forty miles an hour,—
At what incalculable rate
Hurled headlong to Geneva's gate,
Must breathless *Peter* scour?—

If the learned Professor had bethought him of the following lines, pointedly descriptive of the ecclesiastical αναβασις and καταβασις, he might have deemed it needless to invoke his own muse. They come from the pseudo-Southey of the "Rejected Addresses."

JACK.

Veeshnoo* has caught him in his mighty grasp,
And hurled him, in spite of his shrieks and his squalls,†
Whizzing aloft
Away to the summit of Meru mountain,
Which is
Ninety-nine times as high as St. Pauls!‡

PETER.

To earth by the laws of attraction he fell,
And he fell, and he fell,
Down—down—
Nine§ centuries bounced he from cavern to rock,‖
And his head, as he tumbled, went nickety-nock,
Like a pebble in Carisbrook well!

ΛΙ⅃.

* A nickname of Dr. Pusey, evidently.

† Alluding to the inward reluctance and external troubles, which were eloquently depicted by Mr. M'Cullough, as harassing the passage from Geneva to the Church.

‡ A mistake in the author of the "Rejected Addresses:"—Dr. Brooke is the rector of CHRIST Church, Cincinnati, and not of St. Paul's.

§ Nearly the distance from Pope Hildebrand down to Pope Whately, whose "Irish bulls" are of authority in Ohio.

‖ Friction is calorific, and so is rapid motion; the experiment of the Artesian well at Versailles has also demonstrated a progressive ratio between heat and *lowism*. May not this account for an exclamation which was heard in the General Convention—"*Sir, I am hot! I am hot!*" It elicited another perpetration from the pencil of the professor:—

In these sad days of Oxford rule,
To what a monstrous pass we've got,
When Furnaces must be kept cool,
And Brooks declare that they are hot!

For the Churchman.

Theological Seminary of Virginia.

"L. P. W. B.," Mr. Editor, in the last number of your paper, justifies the present effort in this city and elsewhere at the East, in behalf of the Alexandria Institution, on *the* ground that the religious instruction of the slave population will be better received, and (more) likely to accomplish good, if given by men graduated at a Southern Institution. He says:—"If the colored population of our Southern States are ever to be instructed in divine things, it must be by those who understand the relation between the master and slave, and are possessed of such sympathies, and occupy such a position as in a measure to secure the confidence of both."

Without admitting the truth of this, except for argument sake, I beg him to explain,

1st. Why the instruction of slaves by men graduated at a southern institution, will be better received and more effectual? Do the slaves know, or ever inquire where the minister graduated, or even by whom he was admitted to orders? Or do the masters make any inquiries on that head, except perhaps into their *sympathies* with southern institutions; or rather, if they are wise, into his honesty, good sense, and respect for the constitution and laws of the country where he ministers, be his private opinion of the justice of those laws, and propriety of those institutions, what they may?

2d. Why cannot those so prepared in all things, save theological atainments, for spiritual instructers of the slave population, be as well, *at least*, furnished and prepared for ministerial usefulness among slaves and elsewhere, at a Seminary instituted by the *whole* Church, and for the whole Church in these United States; and, of course, adapted to fit men to minister in any part, under the special care and government of *the* Church in the United States, and of which each and all of the Bishops, Southern and Northern, are visiters, as at an institution belonging to but one of the dioceses, and of which the Bishop or Bishops of that diocese only have the superintendence? H.

For the Churchman.

New York Bible Society.

Mr. Editor,—I was attracted last week by an advertisement of a meeting of the New York Bible Society, and an announcement that an address would be delivered upon the occasion by the Senior Bishop of the Episcopal Church. Desirous of listening to the discourse of the Bishop, I was one among the audience drawn together upon that occasion.

I had thought, since this Society professed to be entirely free from all the shackles of sectarianism, and to form a common platform on which all men, calling themselves Christians, might stand on equal terms, with full liberty to enjoy their peculiar opinions upon doctrinal points without question or without reproach, that there would be nothing sectarian in the character of the proceedings, and that no ingredient, bitter to the taste of some, would be mingled in the cup which all, without distinction of creed or sect, were alike called upon to enjoy. And particularly did I think, that since a Bishop of the Episcopal Church, and he too a stranger in our city, was present by special invitation as a guest, that the rules of worldly, to say nothing of *Christian* courtesy, would have prevented the expression of any sentiments that might be calculated to wound his feelings.

The result, however, showed how greatly I had been mistaken. Not an Episcopalian was there at that meeting, who had any regard for his Church, whose feelings were not outraged by the language used, who could regard his Presiding Bishop in any other light than as the object of special attack and insult, preconceived and predetermined on the part of the speaker, for his speech was prepared beforehand, and his memory refreshed by notes which he held in his hand for reference. The English Church was spoken of in terms of bitter invective, as a Church *not* reformed, as a disgrace to evangelical religion, her clergy stigmatised as a horse-racing, fox-hunting class of men, and her priests and Bishops alluded to in the most contemptuous terms. I do not recollect the exact words used by the gentleman, but the tenor of his remarks was, that her daughter was the worthy offspring of such a mother.

And what was the effect produced by these remarks coming from this *common platform?* Were they rebuked? Were they frowned down? Not at all. But from those who professed to be the brothers of the class of men thus grossly and wantonly insulted, the only reply that came was that of applause and encouragement to the speaker to go on; the clapping of hands and the stamping of feet, showing that a chord in their breasts had been touched, which vibrated in unison with the words of reproach and slander that had been uttered, and that the expressions of the speaker were a fair exponent of the feelings of the motley audience. What wonder, after this, that the venerable Bishop should have declined taking that part in the proceedings of the evening which he had intended!

Well, indeed, might the question have suggested itself, Is this the love and friendly intercourse of brethren? Ω.

For the Churchman.

Church of the Epiphany, Philadelphia.

Rev. and Dear Sir,—At the suggestion of its rector, the Vestry of the "Church of the Epiphany" have recently made some important improvements in the arrangements of the chancel, and which we regret to say has been the cause of some dissatisfaction to the members of his congregation. The alterations referred to consist in removing the pulpit from its former central position to a corner of the chancel, and erecting in its place a table or altar with an Episcopal chair on either side. The worthy pastor, (the Rev. S. H. Tyng, D. D.,) in his recent visit to England was highly gratified with the interior arrangements of the churches of the Establishment, and so important did he deem it to the decent celebration of divine service that he wrote to his congregation as follows:

"After all I have seen of modern improvements in Church Architecture, I think there is no arrangement for beauty and convenience at all equal to the *old one*, which placed the communion table and chancel by itself at the head of the church, and the reading desk and pulpit either together, or on the opposite sides in the aisle without.—I should be extremely glad to see all our churches returning to this old construction, as, after all our experiments in this matter, far better."

After the public expression of such views, it could hardly have been expected that the Doctor would rest satisfied until that portion of his church building had been remodelled. It has been accomplished at a very trifling expenditure,—rendering the chancel much more convenient than formerly for the administration of the Holy Eucharist, and to the performance after a rubrical manner of the services of the Church. That this restoration of the Holy altar to its primitive place should have discon-

tented a few was reasonably to be expected, when we bear in mind that there are some among us who imagine Popery to consist in every attempt to bring back the ancient usages of the Catholic Church. We sincerely trust that other churches will follow the example set them by the Church of the Epiphany.

Philadelphia, Nov. 25, 1844. O. W.

The Churchman.

New York: Saturday, November 30, 1844.

Collecting Agents for the Churchman.—Henry M. Lewis for Alabama, Tennessee, and Missouri.

Israel E. James for the Southern and South Western States and Florida, assisted by James K. Whipple, William H. Weld, O. H. P. Stem, John B. Weld, B. B. Hussey, and Theodore Baggs.

C. W. James for the Western States, Iowa and Wisconsin, assisted by Moses Meeker, James R. Smith, J. B. Humphreys, J. T. Dent, G. H. Comstock, and E. Y. Jennings.

The following communication is so good a sequel to our remarks of last week, that we give it the place of our editorial:—

The Constantinopolitan Creed,

AND THE LATE VISITATION OF THE SEMINARY.

To the Editor of the Churchman.

Dear Sir,—In the excellent remarks made by you the last week upon the Report of the Visiters of the General Theological Seminary, you have omitted all notice of the proceedings of the Board of Trustees at their late triennial meeting, which have also been published. The inquiries of the House of Bishops were caused by certain alleged rumors about the Seminary, which, but without any specification of their nature, had been brought to the notice of the Trustees in June last by the Convention of South Carolina. A committee then appointed reported in September, that the inquiry into the condition of the Seminary was the proper duty of the Bishops of the Church as visiters; and to such report was appended copies of the Minutes of the Committee, and of all the papers and correspondence laid before it. As no information had been given of the nature of the rumors injuriously affecting the Seminary, the Committee allowed each member to specify any matter that he deemed worthy of inquiry. And in consequence the Bishop of Massachusetts submitted to the Committee extracts from letters* to him from a student or students formerly in the Seminary, one of which stated that the Professor of Ecclesiastical History had, among other things, taught that *the Constantinopolitan Creed cannot teach any error in faith, but must be irrefragably true and binding on all Churches in the world.* By the "Constantinopolitan" I understand is meant what we know as the "Nicene" Creed in our Prayer-books—the real Nicene Creed having been enlarged by the Council of Constantinople, but not so altered or added unto as to cause it to be otherwise commonly received and known in the Church than as the Nicene Creed. When this was explained to some of us of the laity in the Board, we were much at a loss to know what could be wrong in the Professor's so teaching, and we were not surprised to find, that instead of denying or explaining away the charge, he boldly, as we understood him, admitted its truth, and eloquently justified such instruction. The Professor's answer does not appear upon the Minutes, because he did not receive the letter of the Secretary of the Committee making the inquiry, in time to answer it to him. This course of the Professor was not satisfactory to one of the Board of high station in the Church, who gave notice of his intention to make it a ground of complaint against the reverend and learned Professor of Ecclesiastical History to the House of Bishops. Whether he did so or not I am ignorant, but I observe the 42d question is addressed by the visiters particularly to that Professor in these words,—"What has the same Professor taught concerning the Constantinopolitan Creed?" And his answer—as far as my memory goes, the same as that read at the meeting of the Trustees—is as follows:—

42d.—Concerning the "Constantinopolitan," or Nicene "Creed," I have taught as follows, viz.—"The rise of Arianism occasioned the adoption, by the First General Council, of the Nicene Creed; which defined more fully and expressly the divinity of our Lord. The Second General Council completed it; and from A. D. 381, to the present time, this venerable Creed has continued to be recognised, in all parts of Catholic Christendom, as an authoritative symbol of the faith."

Elsewhere I have quoted the following passage from Palmer's "Treatise on the Church of Christ," Appleton's reprint, vol. ii., p. 171. "The Constantinopolitan Creed was even received by all Churches, into their liturgies and other offices, in preference to that of Nice. . . . Hence, this Creed, having been received and approved by all Churches, and never disputed for a moment by any Catholic, cannot teach any error in faith, but must be irrefragably true, and binding on all Churches, even to the end of the world."

The *moral* certainty, here predicated of this Creed, rests, I doubt not, in Mr. Palmer's mind, as it does in mine, upon the *indefectibility*† (not *infallibility*) *of the Church*" (not only in "controversies of faith," but also, "as a *witness* and a keeper of holy writ") which the 20th article recognises. Besides, if the Creed be not "irrefragably true," it is difficult to justify the language of the 8th Article, which affirms that it "may be proved by most certain warrants of Holy Scripture." For this reason, as well as because of its agreement with the concurrent testimony and teaching of all Apostolic Churches from the beginning, and its solemn sanction by all Churches in the world since it was set forth, it is every where made a *practical* test of heresy, and is held to be "binding on all Churches, to the end of the world."

And again, upon being further pushed by the same objector, in the 17th extraordinary query, the Professor replies, that, "By a *General Council truly so called,* I mean one which represents the *whole* Church, and whose decrees have been received by the whole Church, such as those of Nice, Constantinople, Ephesus, and Chalcedon."

How far these answers are satisfactory to the whole Bench of Rt. Rev. Visiters I know not—but I have little fear of any discontent on that point in the minds of the great majority—in fact nearly all, of them. But it is to me a serious subject of inquiry, whether any of our clergy—much more any Bishop of our Church—denies any statement of the Nicene Creed? It will alarm many a plain common sense layman if that form of words taught to him from his infancy, and yet by the Church *daily,* is to be denied, or even for a moment doubted in the least particular. Does the Rt. Rev. gentleman teach at Gambier that there is any error in the Nicene Creed as it is contained in our Prayer-books? Is he of that opinion? Does he hold with Arius, against whose blasphemy the first or original Nicene Creed was directed? or with the Greek Church? or how otherwise? Truly it is to be much deplored that we have departed from the form of our Mother Church of England, and do not oblige him once a week at least to say "*I* believe in one God," &c., instead of allowing him an option as to reading that creed at all—and, lest this heresy may spread, let all our sound clergymen use the Nicene Creed once every Sunday, that its words first, and its doctrines next, may become familiar to all the people, and be never out of mind. I say *heresy*—for although exactly what that is may be matter of dispute—it can never be doubted that the denial of a faith held explicitly from the fourth century at least—and explicitly by the Church Catholic from the Apostles' time—is rank heresy. Here have we a great fuss about crosses and genuflexions, and half the Episcopal community frightened about Popish practices in the Church—and all the while people are quietly coming into it—into its ministry—and even up to the mitre, who are sapping the very foundations of its FAITH!

Yours, &c.,
A LAY TRUSTEE.

* That the above statement of the grounds of Mr. Palmer's strong language respecting the Constantinopolitan Creed, is just and true, will appear, I think, to any one who will be at the pains of reading his 4th chapter of the 4th part of his "Treatise" on "the Authority of Judgments of the Universal Church." Take for example, the following:—"To suppose that the Universal Church could determine what is contrary to the Gospel revealed by JESUS CHRIST, would be inconsistent with the promises of CHRIST himself: 'Lo, I am with you always, even unto the end of the world;' 'The Spirit of truth shall abide with you for ever.' For how could CHRIST be with a Church which publicly and unanimously contradicted his word? That a large portion of the Church might, for a time, receive errors, from *want of inquiry,* or merely by *implicit obedience* to an authority supposed to be infallible, may be readily conceded; but that the whole Church, with the apparent use of all means, should unite in a regular and orderly condemnation of the truth revealed, and an approbation of what is contrary to the truth, or impose the belief of a spurious and merely human doctrine as necessary to salvation, would be inconsistent with the promises of Him whose word cannot fail. Hence I infer that such a judgment as I have supposed, viz., one acquiesced in, and sanctioned by, the *whole* Church, cannot be false or contrary to the Gospel; and, therefore, individuals cannot be justified in opposing their private opinions to it, and incurring the sentence of excommunication from the society and ordinances of Christianity."

† The first letter begins thus: "You inquired of me, Rt. Rev. and dear sir, of the teachings of the Professor of Ecclesiastical History in relation to the Church of Rome." How the Bishop inquired, whether by letter or in conversation, or whether he addressed a circular to all who were likely to give the desired information does not appear.

Memorabilia.

Among the noticeable events of the last week, are the letter of Bishop Chase addressed to "Mr. Webb," of the Courier and Enquirer, and the letter of the Rev. James C. Richmond to the Rev. Dr. George Potts.

The letter of Bishop Chase furnishes a new instance of the inconveniences experienced by our clergy from wantonly placing themselves in a false position. The Bishop's attempt to justify his being present at the Society is awkward at best, since the very treatment he experienced exposes the fallacy of his preconceived opinions about such promiscuous gatherings. He has evidently learned a lesson of wisdom by experience, and his example, together with that of some of his predecessors in that sort of learning, is a warning for others. We are sorry that the venerable presiding Bishop should have been the one whose feelings where thus outraged, though the example will have the more weight on this very account.

As to Mr. Richmond's letter, averse as we are, on general principles, to see the clergy of our Church courting or at all engaging in the sort of contests which Mr. Richmond proposes, there are many considerations which will serve to reconcile us to it in this particular instance. Mr. Richmond takes high views on the subject of the Episcopacy, and has some remarkable qualifications for an *extempore* debater. He is well informed on the proposed subject, and particularly familiar (being a good Greek scholar) with original patristic authorities, as well as with the scriptural argument. He is quick of thought, and of prompt elocution; has all his resources at instant command; is full of love, as he says, for all mankind, with an earnest natural way of expressing it; and is thus proof against being disconcerted by the tactics of an opponent, and well fitted to prepossess in favor of an unpopular cause such an audience as Dr. Potts and himself would be likely to draw together. Mr. Richmond has other qualifications which we shall *not* mention, that render him peculiarly a match for Dr. Potts; and as the Rev. Doctor was baulked in his desire of a *viva voce* discussion last winter, we are glad, for his sake, that he will now have an opportunity to meet an opponent of congenial tastes, who will do him oral combat to his heart's content; who will put it in his power, not only to retrieve the credit which he has lost, but to achieve all the fame to which his ambition can aspire. Our only fear is that Dr. Potts will not have the courage to accept Mr. Richmond's proffer, though as Dr. Potts has himself set the example of challenging, we are at a loss to see on what good ground he can decline it.

☞ We understand that the Rev. ISAAC PECK, whose resignation was noticed in the Churchman of last week, has resigned his place of Assistant Minister in Christ Church, with the purpose of devoting himself to the instruction of young gentlemen in mathematical and classical studies. Mr. Peck for the last two years has had charge of a select and limited number of pupils, whose studies he personally directs, and whose advantages are much increased by the present arrangement, which relieves him from parochial cares.

We have received a lithograph of Christ Church, Sycosset, (Oyster Bay,) Long Island. This church has been lately built, and is, as respects its external appearance and structure, a model for a country church; one of the most beautiful of its size in the country. The drawing is uncommonly good. Oyster Bay, or Sycosset, (said to be the old Indian name,) as it is called in the engraving, is a favorite place of resort in the summer season for our citizens; and there is a fair prospect that the Church, by God's blessing on the labors of its worthy rector, the Rev. Mr. Harwood and its zealous supporters, will flourish.

We propose to publish in successive numbers Dr. Mason's Treatise on Catholic Unity. Those who would understand the relation which we consider our Church as occupying towards the Romanists, would do well to give this treatise a careful perusal.

Notices of Books.

The second number of Thirwall's valuable history of Greece is published by Harper & Brothers.

No. 9 of Dunigan's beautiful edition of the Douay Bible, and No. 13 of Harper's Illustrated Bible, are published.

"The Distant Hills," and "Conversations on the Distant Hills," are from the press of the Sunday School Union, and not surpassed for beauty of exertion by any publication of the day.

Appleton & Co. offer great attractions to children. The tales translated by Mary Howitt from the German, French, and Italian, are innocent and amusing.

Littell's Living Age appears regularly, and sustains its good name.

Clerical Changes.

The Rev. P. Teller Babbit, having accepted the charge of the Diocesan School of South Carolina, has resigned the Parish of Christ Church, Hudson, and desires that all letters, papers, &c. for him, be directed to Charleston.

The Rev. Isaac H. Tuttle has received and accepted a call to the Rectorship of Christ Church, Hudson, N. Y.

The leading article on our first page, on Self-Examination, is the introduction to the little work noticed in our last, and entitled, "Questions on Self-Examination," &c.

DIOCESE OF NEW JERSEY.—On Tuesday, the 12th inst, in Christ Church, New Brunswick, the Bishop admitted Mr. James Chipchase to the holy order of Deacons. Morning Prayer was read by the Rev. Messrs. Ten Broeck and Leacock, the candidate was presented by the Rev. Dr. Ogilby, and the Bishop made the address, and was assisted in the Holy Communion by the Rector, the Rev. Mr. Stubbs.

DIOCESE OF MASSACHUSETTS.—Saturday, November 2, at New Bedford, the Bishop confirmed 4 persons in a private room; being prevented by indisposition from performing the service in Grace Church, in that town.

Tuesday, November 12, in Trinity Church, Boston, the Bishop admitted to Deacons' Orders Mr. Robert B. Hall, a candidate for Orders of that Diocese, and late an ordained Minister of the Congregational denomination.

Circular.

TO THE REV. THE CLERGY:

Brethren,—On previous anniversaries of the Festival of the Nativity, you have, at our joint request, kindly commended the general Missions of our beloved Church to the special interest of your Sunday Schools. Collections made for the benefit of these Missions, always acceptable in times past, are now especially needed, and will be applied in equal proportions to the Domestic and Foreign fields. The "Spirit of Missions" has recently contained so much information upon the condition and prospects of these interesting departments of the Church's care, we deem nothing more necessary on this occasion than a reference to its pages. With best wishes for the nurseries of the Church and of her Missionaries, we remain yours, faithfully,

N. SAYRE HARRIS,
P. P. IRVING.

Church Missions,
281 Broadway, Nov. 20, 1844.

From the Gospel Messenger.

To the Rt. Rev. Philander Chase, D.D., Presiding Bishop.

GENEVA, Nov. 18, 1844.

Rt. Rev. and Dear Sir,—The important subject you brought before the Bishops in regard to the duty of an official visitation of Kenyon College, Ohio, and the urgent and impressive considerations by which you invoked them to perform that duty as the constitutional visiters of that institution, together with the readiness expressed by several of the Bishops to do so, and the prompt concurrence of the Bishop of Ohio in the proposed visitation, induce me to suggest that a day be appointed for that purpose. I regret that the House of Bishops separated without formally determining upon such a day as would suit the general convenience of the body. In a brief interview with the Bishop of Michigan, on his way home, it was thought by us, that the month of July (during which but one Diocesan Convention is held) would be a fitting period for the visit, as interfering less with the conventional and other duties of the Bishops than any other month.

I would therefore respectfully announce to the Rt. Rev. Dr. McIlvaine, the Bishop of Ohio, and to the other Bishops, that if it suit the convenience of the Presiding Bishop, *an official visitation of Kenyon College in all its departments, so far as authorized, will, by divine permission, be made on the third Wednesday of July next.*

I send this letter to the Gospel Messenger, with a request that it be transferred to the other Church papers, as the easiest method of bringing it before the eyes of the Bishops of the Church.

If no alteration of the proposed time of visitation of Kenyon College is suggested by you, it will be understood that the day above named, viz., THE THIRD WEDNESDAY OF JULY, 1845, will be the day on which such of the Bishops as can attend, will assemble at Gambier to perform their duty in the premises.

Commending you, Rt. Rev. and Dear Sir, to the continued blessings of a gracious Providence,

I remain, sincerely and respectfully,
Your friend and brother,
W. H. DeLancey.

From the New York Evening Post.

To the Rev. George Potts, D. D.

Dear Sir,—"The New England Festival" is coming again, and I propose also to renew the old subject, "No Church without an Apostle." I agree with you in making slight and unimportant changes in words, in sending my first communication through a newspaper, and in preferring an oral debate. Being in the city on other business, and you being well prepared now, I wish to begin to-morrow, and go on every day but Sunday, till we get through. I love you and all mankind, and hate and expose all falsehoods and errors, and will therefore demolish all uncatholic or non-episcopal arguments. I love to try to speak and write Saxon, hate to mince matters, as you will see by turning to the "Introduction and Notes by an Anti-Sectarian," in the republication by the Harpers, of "No Church without a Bishop." As some of the papers observe well, "there's another Richmond in the field," who is sincerely yours.

James C. Richmond,
* Presbyter of Rhode Island.

New York, Nov. 21, 1844.

New York, 21st. Nov., 1844.

MR. WEBB—*Dear Sir,*—I would call your attention to a part of a letter which I received from a most respected Episcopalian, dated 11th inst., telling me that if I would attend the meeting of the New York Bible Society, on the 20th, it would "go very far to disprove the impression that has gone abroad that our pure and holy Church is opposed to the distribution of the Scriptures." Thus invited, and for so important a purpose, I went to the Tabernacle, where the said Society met, and saw gathered a great number of people. There was an organ, and a choir singing, and then followed a Report of facts and statement of accounts. Afterwards a Methodist preacher spoke pretty well—and then a Captain of a vessel, apparently a truly renewed man, told us of the great benefit the BIBLE had been, and would be, to seamen. Thus things went on well enough; and my mind was well affected towards this Society as a means of spreading the Word of God.

That it was all in the way of "other denominations," I saw plainly enough; yet the end—the important end of spreading the Holy Scriptures, and by that means reaching thousands who never hear them as we read them by calendar rule more than three times a year, was evidently answered. Under such a train of thought I blessed God, that good was done;—according to the invitation sent me, I intended to "say a few words" by way of encouragement in the face of all that very decorous assembly. And when I should go away I intended to speak to the members of our communion every where, very favorably of the Bible Society, of which they had done me the honor to make me a DIRECTOR for life.

But I must confess that my mind was materially altered by the succeeding speech of a gentleman from Poughkeepsie. Being well prepared, as appeared by his written heads of discourse, which he held in his hand, and to which he frequently referred, his speech was somewhat methodical and very long; but long as it was there appeared no lack of interest taken in it by the audience, for they *clapped him* very many times; and when done, some of them came up on the platform to congratulate him, and to express their entire acquiescence in what he had said.

And what were the sentiments uttered by this gentleman which had so pleased the audience? They were those of one who evidently had not read, certainly not duly studied, the true meaning of the very Scriptures of which he was speaking. He represented the Bible as a very desirable thing, because it broke down all distinctions in society. It struck the crown from the king, and tore the sacred vestments from the ministers of God. The Bible, he said, "levelled up all," and no man with the Bible in his hand ought to consider himself below any other one. In short, the speech of this gentleman seemed that of a downright "RADICAL," who would pull up as he would an apple tree, human society by the *roots,* eat up the apples and then leave the tree to die and perish, for want of moisture.

In a certain sense, I could agree with him as to the humbling effects which a true interpretation of the Scriptures would have upon the human family. In the sight of God all men are eqaal. All were made by him, and all are miserable sinners against his law, and as such are redeemed as of free grace by the blood of a COMMON Saviour;—and all must be judged by one Lord, who is King of Kings and Lord of Lords.

But the truth that all men are equal in this sense does not, in my humble opinion, destroy our relations in society—on the contrary it points out and establishes them—and binds closely the obligations which it imposes on all to do their duty in their respective stations. Accordingly we find that in no case do we read of this "levelling spirit" being encouraged in Holy Scripture. "Children obey your parents."—"Servants obey your masters."—"Honor to whom honor:" "tribute to whom tribute is due," and "obey them that have the rule over you, and submit yourselves,"—are the undisguised principles inculcated in the Holy Scripture; and it is remarkably pertinent to notice that the Apostle paid no regard to the outward condition of man, whether he were a master or a slave, when converting him to the true faith of Jesus Christ. Philemon, the rich, the noble Philemon, felt the power of divine grace humbling him to the dust for his sins—when sitting under the preached Gospel by St. Paul. The same effect was produced through the same Gospel preached by the same apostle, when a prisoner at Rome, on the heart of Onesimus, the runaway slave of Philemon. And thus both master and servant became penitent believers—both alike the children of God, and heirs of the kingdom of heaven. But in this case do we hear of any "*levelling effect*" of the Gospel on these candidates for immortality? Did Philemon lose his standing as a master of his household into which Onesimus, his wandering now penitent servant returned. And did the holy apostle tell Onesimus that being now a Christian, he must "LEVEL HIMSELF UP" to his former master as his equal in a temporal sense? Nothing of this nature appears. Indeed all the approved commentators on the Holy Scriptures deny this principle of "levelling" to be set forth in the Bible: and yet strange to tell, sentiments like these are declared in face of the New York Bible Society, and meet with great applause from the audience. If it be said that the speech was so framed as to command applause on other accounts; the fact is to be regretted that the Orator did not make proper distinctions. What he said against the late bull of the Pope of Rome, was well enough. Let so silly and malignant a thing be treated with the contempt which it deserves.—But let not our zeal to oppose the Pope of Rome lead us to adopt principles which will destroy the Church of God as such—and level all order, both civil and religious in the dust.—Mankind are bad enough under all the restraints of conscience imposed by law, both religious and civil: let not the Bible cause, and the liberty of speech at Bible Societies make, the Bible itself the fountain of the evils—or go to increase the evils which itself was designed to prevent.

To close these remarks, I feel myself free to say, that I fully approve and sincerely hope God will bless ALL the means used to disseminate the Holy Scriptures; and withal pray the Fountain of mercy to send forth ministers *able* to preach their precious truths to the conversion of thousands from sin to holiness—especially to the West and far West, where society is forming on a scale so amazingly extensive. But for mercy's sake, let no sectarian or radical tracts accompany the Bible, which if believed, would nullify all its blessed effects. It is the height of inconsistency, not to say untruth, to pretend to distribute "the Bible without note or comment," and at the same time listen with applause to such a speech as we heard last night.

Cour. and Enq. PHILANDER CHASE.

DIOCESAN SCHOOL OF SOUTH CAROLINA.—The Rev. Pierre T. Babbitt, rector of Christ Church, Hudson, N. Y., has been unanimously elected principal teacher in this Institution, made vacant by the resignation of Dr. Macdougal, to take effect at the expiration of the present term. The Charleston Gospel Messenger congratulates the friends of the School that the Committee have succeeded in obtaining a successor to Dr. M., who, it doubts not, will be equally approved, and who being clergyman will have peculiar advantages in his responsible station. It is understood that the Principal will receive boarders into his family. The School will, on the 2d of January, be opened, it is expected, at the Rectory of St. Philip's Church.

Clergy of the Protestant Episcopal Church,

Residing in the Cities of New York and Brooklyn, with their respective residences.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin.
Abercrombie, Rev. R. M., 359 Fourth st., and 3, 129 st.
Akerly, Rev. Benjamin, 76 St. Mark's Place.
Anthon, D.D., Rev. Henry, 2d Avenue, cor. of 10th st.
Balch, Rev. Lewis P. W., 4 Great Jones.
Bedell, Rev. G. T., corner Tenth st. and Fifth avenue.
Berrian, D.D., Rev. William, 50 Varick.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Cruse, D. D., Rev. Christian F., 21 First avenue.
Dowdney, Rev. John, 20 John street.
Evans, Rev. Benjamin, 23 Hamilton street.
Everett, Rev. William, —— street.
Forbes, Rev. John M., 477 Hudson.
Frazer, Rev. Alexander, 168 Grand street.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, Rev. Benjamin I., 3 Rutger's Place.
Harris, Rev. Nathaniel S., 281 Broadway.
Higbee, D.D., Rev. Edward Y., 159 Chambers.
Hoyt, Rev. R., 230 Broome street.
Huddart, Rev. R. Townsend, 422 Houston.
Irving, Rev. Pierre P. 281 Broadway.
Jackson, Rev. C. D., 20 John st., and Rossville, S. I.
Jones, Rev. Lot, 192 Allen street.
Leavenworth, Rev. T. M., 249 Henry street.
Lyell, D.D., Rev. Thomas, 77 Anthony.
McVickar, D.D., Rev. John, 8 College Green.
Mead, Rev. Edward N., 103 Amity street.
Millett, Rev. James, 31 Irving Place.
Milnor, D.D., Rev. James, 82 Beekman.
Morris, Rev. William, 76 Varick.
Nichols, Rev. Edwin A., 528 Hudson st.
Ogilby, D. D., Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 103 St. Mark's Place, Eighth st.
Parker, Rev. Benjamin C. C., 296 East Broadway.
Peck, Rev. Isaac, 23 Wooster street.
Pound, Rev. Jesse, 50 Fourth street.
Price, Rev. Joseph Henry, 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 471 Hudson.
Shimeall, Rev. Richard C., 185 Fourth street.
Smith, D.D., Rev. Hugh, 206 Twentieth, next to St. Peter's Church.
Spencer, Rev. Jesse A., 255 Greene street.
Southard, Rev. Samuel L., 26th near 4th avenue.
Taylor, Rev. Fitch W., U. S. N., 697 Broadway.
Taylor, D.D., Rev. Thomas H., 1 Rector st.
Tucker, Rev. John Ireland, 225 Ninth street.
Turner, D.D., Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D.D., Rev. Jonathan M., 10 Hubert.
Walton, Rev. W., 2 Abingdon square.
Whitehouse, D. D., Rev. H. J., 120 Eleventh street.
Williamson, Rev. C. H., 72 Murray street.
Wilson, D.D. Rev. Bird, Theological Seminary, Chelsea square, Twentieth.

Brooklyn.

Bancroft, Rev. Charles, 1 Sand street.
Blake, D.D., Rev. John L., 3 Cornell Place, Clinton st.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D.D., Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington avenue, opposite the Collegiate Institute.
Henry, D.D., Rev. Caleb S., 55 Johnson street.
Hunter, Rev. Joseph, Classon avenue.
Johnson, Rev. Evan M., corner of Pearl and Johnson.
Lewis, Rev. William H., Pierrepont, near Fulton.
Messenger, Rev. John F., Pacific st., near Clinton st.
Stone, D.D., Rev. John S., next door to Christ Church.
Vinton, Rev. Francis, Henry st., 3 doors from State.

Williamsburgh.

Clapp, Rev. Caleb, 3 South Third street.
Haskins, Rev. Samuel M., 1 St. Mark's Place.

Jersey City, N. J.

Barry, D.D., Rev. Edmund D., Essex street.
Patterson, Rev. A. C., Grand street.

Married.

On the 25th inst., in Brooklyn, by the Rev. Gordon Winslow, Rector of St. Paul's Church, Staten Island, Mr. NATHAN JENKINS, of Ohio, to Miss ELIZA PURDY, of the former place.

Calendar.

November.

30. St. Andrew the Apostle.

December.

1. First Sunday in Advent.
8. Second Sunday in Advent.
15. Third Sunday in Advent.
18. } Ember days.
20. } Ember days.
21. St. Thomas the Apostle } Ember days.
22. Fourth Sunday in Advent.
25. CHRISTMAS DAY.
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
29. First Sunday after Christmas.

Diocesan Record.

Bishop Onderdonk's Appointments

For the Annual Confirmations in the Cities of New York and Brooklyn.

First Sunday after Christmas, December 29, Christ Church, *Brooklyn.*

First Sunday after the Epiphany, January 12, Christ Church, *New York.*

Sexagesima Sunday, Jan'y 26, St. Stephen's Church.

Quinquagesima Sunday, and Feast of the Purification of St. Mary the Virgin, February 2, Grace Church.

Second Sunday in Lent, February 16, St. George's Church.

Fourth Sunday in Lent, March 2, Zion Church.

Fifth Sunday in Lent, March 9, St. Mary's Church, *Brooklyn.*

Sunday next before Easter, March 16, St. Philip's Church, *New York.*

First Sunday after Easter, March 30, St. Luke's Church.

Second Sunday after Easter, April 6, St. Thomas's Church.

Third Sunday after Easter, April 13, All Saints' Church.

Fourth Sunday after Easter, April 20, French Church du St. Sauveur.

Fifth Sunday after Easter, and Rogation Sunday April 27, Calvary Church, *Brooklyn.*

Notices.

Association for the Improvement of the Condition of the Poor.—The first Annual Meeting of this Institution will be held in Broadway Tabernacle, Wednesday Evening, December 4th, at 7½ o'clock. An abstract of the Report will be read, and an Exposition of its principles, objects, and modes of operation be presented by the Rev. Dr. Cutler, Daniel Lord, jun., Esq., and Willard Parker, M. D.

This being the first Public Meeting of the Association, the occasion is expected to be one of considerable interest. The visiters and members are requested to be present, and a special invitation is extended to the Officers, Managers and Members of the various Charitable Societies in the city; and to all friendly to the object.

No collection will be taken up on this occasion.

JAMES BROWN, President.
JOSEPH B. COLLINS, Sec'y.

INSTITUTION.—On Monday, December 2d, if it please God, the Bishop of New Jersey will institute the Rev. ANDREW BELL PATTERSON into the Rectorship of Trinity Church, Princeton. Service will commence at eleven o'clock, A. M. The Reverend Clergy are invited to attend.

☞ The nine o'clock Train from New York will be in time for the service. Nov. 30.

ALL SAINTS' CHURCH will be opened for Divine Service on Monday Evenings during the season of ADVENT, at SEVEN O'CLOCK. Nov. 30—4t

JUVENILE FAIR.—A Juvenile Fair will be held in the Lecture Room of St Stephen's Church, corner of Broome and Chrystie streets, on Wednesday, Thursday and Friday, of next week, (4th, 5th and 6th December.)

☞ Open at one and close at ten o'clock, P. M. each day. The proceeds of this Fair, is for the poor of St. Stephen's Church. Nov. 30.

THE CHURCH OF THE REDEMPTION in Sixth street, between Second and Third Avenues.—A Course of Sermons to the Young will be delivered in this Church on Sunday Evenings, principally explanatory of the doctrines and usages of the Church. Service to commence at 7½ o'clock.

Sermon next Sunday evening, the first Sunday in Advent, on the *Festivals* of the Church, by the Rev. Dr. HENRY. Nov. 30.

ST. SIMON'S CHURCH, *Houston street, between Pitt and Ridge streets.*—The services are regularly held every Sunday at half past 10 o'clock in the morning, and at 7 o'clock in the evening. Sunday School at 9, A. M. and at 2, P. M. C. F. CRUSE,
Nov. 16. 21 First Avenue.

SECOND FRENCH CONGREGATION.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

Nov. 1844. C. H. WILLIAMSON, 72 Murray st.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER,
Nov. 1844. 296 East Broadway.

NEW EPISCOPAL FREE CHURCH.—The large room, corner of Canal and Hudson streets, is now open on Sundays as a free Church, Rev. E. A. NICHOLS, minister. Divine service at 10½ A. M. and 7½ P. M.

IN PRESS, and will be published as soon as possible, "ENTER INTO THY CLOSET," an admirable devotional work, by Rev. William Berrian, D. D., Rector of Trinity Church, New York.
J. A. SPARKS, Churchman's Bookstore,
Nov. 30. 161 Fulton street.

From the "Newbernian," N. C., November 19, 1844.

NEW ORGAN IN CHRIST CHURCH.—The congregation worshipping in Christ Church have, in the last week, erected a new and, for this region, a very superior Organ. It was built by Mr. GEORGE JARDINE, of New York. It was exhibited at the great Fair of the American Institute in that city, October, 1844, and obtained the first premium, the Silver Medal, being the sixth medal awarded to Mr. Jardine for the best instruments exhibited each successive year.

This instrument is contained in a richly carved Gothic case which is 15 feet high, 10 feet wide, and 7 feet deep.

Neither the size however, nor the number of stops and pipes, is an accurate criterion of the value of an organ. This depends rather on the compass, weight of tone and calibre of the pipes, in all which respects, this organ far surpasses the generality of instruments of apparently equal or even greater dimensions. Its compass of keys is of the unusual extent of 5½ octaves, from CCC up to F in alt. There are 10 stops enclosed in a general and most effective swell; also one octave of sub-bass, pedal pipes from CCC, the sixteen feet note, to CC eight feet. It has also a highly useful mechanical action which couples the pedals and keys at octaves, and enables any person not acquainted with pedal playing to bring out the magnificent effect of the deep pedal pipes, and with the most perfect ease.

The instrument is no less remarkable for the quality of its tone, than for its compass, combining, in this respect, great sweetness, fineness and delicacy, with a full, firm, solid body. The softer notes are exquisitely fine, and the deepest are perfectly full and smooth, with none of the harshness or noiseness, which is often a great defect in them. The whole work is highly creditable to the skill and accurate finishing of the builder.

Nov. 30.

Acknowledgments.

DOMESTIC MISSIONS.—The Treasurer of the Committee for Domestic Missions since his report of the 20th inst., has received the following contributions:

In answer to the appeal of the Western Bishops, viz, from Ladies' Missionary Society of St Thomas's ch, Orange county, Va, per Rev Mr Earnest, $26; Emmanuel parish, Cumberland, Md, Rev Samuel Buel, $50 25; Zion ch, Greene, Western New York, per F Juliand, Esq, $7; from Miss Jones, of New York, $100; St John's ch, Elizabethtown, N J, $35 47; from a member of the same, $5—total, $40 47; Ch of the Ascension, N Y, $409 84; special offerings of St John's ch, Fort Hamilton, New York Harbor, per Rev J D Carder, $24 50; St Paul's chapel, N Y, $234 96; St George's ch, New York, $118; St Paul's ch, Tompkinsville, Staten Island, $31 16; St Bartholomew's ch, N Y, $250 81; offerings of Trinity ch, Columbia, S C, $100; St Ann's ch, Morrisiana N Y, $55; monthly collections in Christ ch, Duanesburgh, N Y, $15; from J D F, of the same, $10—total, $25; St Mark's ch, Williamsburgh, L I, $18 05; St Paul's ch, Hoboken, N J, $25 03; St Matthew's ch, Jersey City, $32 19; Mission Church of the Epiphany, N Y, $35 26; St Luke's ch, Brooklyn, L I, $32 68; Christ ch, Oyster Bay, L I, $6 81; St Paul's ch, Troy, N Y, $154 21; Christ ch, Troy, N Y, $9 10; Calvary ch, Brooklyn, L I, $73 40; St George's ch, Flushing, L I, $50 75; St James's ch, New London, Conn, $50; Trinity ch, Albany, N Y, $8; Church of the Nativity, N Y, $4; St Thomas's ch, New York, $289 14; St Peter's ch, N Y, $25 38; St Luke's ch, Rossville, Satten Island, $4 55; St Ann's ch, Annapolis, Md, per Rev Mr Van Deusen, $70; Emmanuel ch, New Castle, Del, $50; Trinity ch, Wilmington, Del, $35; Sunday school, Grace ch, Providence, R I, $3; St Paul's ch, Flatbush, L I, of which half is for Ohio, and half for Illinois, $25; All Saints' ch, New York, of which $6 is for Bishop Kemper's Mission, $141 88; Emmanuel ch, Brooklyn, L I, half, $60; St George's ch, Newburgh, N Y, $27. Total, $2703 42.

THOMAS N. STANFORD, Treasurer,
November 27, 1844. 139 Broadway, New York.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his report of the 13th inst, has received the following sums:

Through Rev H Crosswell, D D, offerings of Trinity ch, New Haven, Ct, for parochial school, Galveston, $30; for building church at Houston, $20; general, $22 50; Africa, $1; China, $1; St Andrew's church, Northford, Ct, 50 cts—$75; a member of St Bartholomew's ch, for China, $40; through E H Thomas, Treasurer of Diocese of Delaware, from St Andrew's ch, Wilmington, Del, half, $26 87; Trinity ch, do, $5 60—$32 47; a member of St Thomas's ch, N Y, through Bishop Boone, $50; Trinity ch, Fairfield, Ct, by Rev N E Cornwall, $15 25; a member of St Paul's ch, Phil, for China, $5; a friend of the Church in Massachusetts, part support of 3 missionaries in China, $1,500; St Paul's ch, Burlington, Vt, $24; Miss Turner of Church of the Ascension, N Y, for schools in China, $25; St Bartholomew's ch, New York, S S teacher, $1; cash, $2; Mrs McCready, $1; Mrs Fanny Wood, $5—$9; Mrs Samuel Berbee of St Thomas's ch, N Y, for education of child in China, $25; D Hadden, Esq, of St Thomas's ch, N Y, for China, $25; J S Copley Greene, Esq, of Boston, for China, per Bishop Boone, $100; per Rev B Eaton, for parochial school, Galveston, from St James's ch, Wilmington, N C, per Rev Dr Drane, $50 40; Mrs Brooks, Richmond, Va, $1; Jacob C Sheldon, do, $5; Emmanuel ch, Brooklyn, for education of Margaret Champlin, at Rev J Payne's station, W Africa, $20; general, $40—$60; M H, Zanesville, O, for China, $5. Total, $2,047 12.

J. SMYTH ROGERS, Treasurer,
New York, Nov. 27, 1844. 57 Wall-st.

MISSION CHURCH OF THE EPIPHANY.—The subscriber gratefully acknowledges the receipt of the following donation, for the benefit of the poor:

From T H, $5.

LOT JONES, 192 Allen-st.

N. B. Further donations will be thankfully received, They may be left with Messrs. Stanford & Swords, 139 Broadway; Thomas C Butler, Esq, Church Depository, 20 John street; James A Sparks, Esq, 109 Nassau street; or with the Missionary, 192 Allen street.

Nov. 27, 1844.

HOUSTON, TEXAS.—The Rev. Charles Gillett, Missionary to Houston, since his last acknowledgment has received the following sums in aid of the erection of a church at that place.

From E Peck, Flushing, L I, $10; Mr Wicks, N Y, $2; Miss Maynard, do, $5; Trinity ch, New Haven, $20. Total, $37.

New York, Nov. 27, 1844.

The most Beautiful Edition of the

BOOK OF COMMON PRAYER published in this country, is now offered for sale by the subscriber. The size is royal octavo; the type is new; the paper is a most perfect article manufactured; and, the printing and the binding are of corresponding excellence. The price in Black Roan and marble edges is $4 50. In Turkey Morocco and gilt edges $6.—And a portion of the edition are to be bound up for the Holydays, partly in Velvet and partly in Turtle Shell, and mounted in gold, varying in price from $15 to $25 a copy.

This edition of the Prayer Book is particularly appropriate for the Altars of Churches, and for the Reading Desks of small churches. A copy of it should also be in every pew where there is an occupant of feeble or impaired powers of vision, as well as in every parlor for family use. ALEXANDER V. BLAKE,
Nov. 30—4t 77 Fulton street.

PRACTICAL AND PAROCHIAL SERMONS—Just published Second Edition—Practical Sermons for every Sunday and Principal Holyday in the Year, with Parochial Sermons preached at Clapham and Glasbury. By Rev. Charles Bradley, A. M.—Four vols. of London edition in one, Price $2 50.

"The style is so simple that the most unlearned can understand them; the matter so instructive, that the best informed can learn something; the spirit so fervent, that the most engaged Christian can be animated and warmed by their perusal.—*Christian Witness.*

D. APPLETON & CO.,
Nov. 30. Publishers, 200 Broadway.

THE PULPIT CYCLOPAEDIA—Will be published next week, The Pulpit Cyclopædia and Christian Minister's Companion, by the author of "Sketches and Skeletons of Sermons," &c., four volumes of English edition in 1 vol. 8vo. of 620 pages.

This work will contain three hundred and sixty Skeletons and Sketches of Sermons, with a series of eighty-two Essays upon Topics connected with Biblical Learning, Theological Studies, Pastoral Letters, and Pulpit Instruction. Of the various collection of Analyses of Discourses on passages of Scripture, this has been pronounced superior to all the others, exclusive of the mass of information conjoined with it in the Essays which constitute about one third of the whole volume. Preachers of all denominations will find in this work an acceptable and useful hand-book, as it is divested of all theological controversy.

D. APPLETON & CO.
Nov. 30. 200 Broadway.

NEW ENGLISH THEOLOGICAL WORKS Received per Britannia.

Sancti Bonifacii Archiepiscopi et Martyrs Opera Quæ extant Omnia, edit. J. A. Giles, LL. D. 2 vols. 8vo., $6 50

A Series of Sermons on the Doctrines of the Christian Religion, from the French of J. H. Grand Pierre, Master of Paris, 8vo. $3 50

Eight Discourses preached before the University of Cambridge in 1843, being the Halsean Lectures, by Rev. J. H. Marsden, B. D., 8vo., $1 75

Fragment on the Church, by Thos. Arnold, D. D., 8vo., $1 50

Annotations on the Four Gospels, and the Acts of the Apostles, by the Rev. H. Elsey, M. A., new edit. revised, 8vo., $3

Eight Sermons preached before the University of Oxford at the Bampton Lecture, 1844, by Richard W. Jeff, D. D., 8vo., $3 25

History of the Protestant Episcopal Church in America, by Archdeacon Samuel Wilberforce, 12mo., $1 75

Thepperton Manor, a Tale of the Times of Bishop Andrewes, 12mo., $1 50

D. APPLETON & CO.,

D. A. & Co. receive by every steamer all the most valuable of the Episcopal publications of Oxford and London. Single copies of books imported to order.

Nov. 30

ORGANS.—DAVIS & FERRIS respectfully inform their friends and the public in general, that they are prepared to receive all orders, and to execute them with despatch, at their Manufactory, 293 Bowery.—They will warrant their instruments to be of the best materials and workmanship, and tones superior to any offered. We have finished and now offer for sale one of 20 stops, two rows of keys from GG to F in alt, Grecian case, 12 feet front, 16 feet high, 8 feet deep, with pedals. One of 10 stops from GG to F in alt, Gothic case, with pedals. One of 8 stops from GG to F in alt, Gothic case. Also one from CC to F in alt, 6 stop case, 9 feet 6 inches high, 6 feet front, 3 feet 9 inches deep.

☞ We invite those who wish to purchase a good organ, to call and examine for themselves. All communications addressed as above, will meet with prompt attention and at prices to suit the times. Nov. 30—4t

For the Churchman.

Auburn.

"To me the visit to Auburn was fraught with feelings that can never die. It was in that church that my beloved friend and spiritual father, Bishop Hobart, for the last time, preached the Gospel of salvation, and broke the bread of life; and from an 'upper chamber' in that sweet and rural parsonage, his fervent spirit passed from earth to heaven. * * * Years had not weakened in my heart the bond of love, now sanctified by sorrow, such as Christians may indulge for those who go before them to their rest. And I now stood where his death bed stood, and sat where he had met, and in the strength of the Gospel for which he lived and died, had overcome the king of terrors. It was a sacred scene, a holy hour, and if some natural tears were shed, they were not the tokens of a sorrow without hope."—*Bp. Doane.*

Our house, whereon dark clouds have lowered,
Is once more desolate,
And hushed the solemn chamber where
The good man met his fate.
Pass lightly up the echoing stairs,
And look in silence round,
And take thy shoes from off thy feet,
For this is holy ground!

Here stood, erewhile, his dying couch
Against this crimsoned wall,
Where, quivering through the locust leaves,
The setting sunbeams fall.
Here last he saw yon glorious orb,
Like his, descending low,
And through the casement pour, as now,
That rich, autumnal glow.

Well might he hail, with trembling joy,
The type of bliss divine,
With which the Sun of Righteousness
On his redeemed shall shine;
For never day made clearer set
Nor left a track more bright
Than his, whose radiant memory still
Fills all our courts with light.

Cheered by that light, behold, "fast by—
The oracle of God,"
And mark the well-worn churchyard path,
The last his footsteps trod!
Pass through its antique porch and view
The chancel's hallowed trust,
Where "all but speaks," in life-like grace,
His monumental bust.

The pilgrim at Iona's shrine
Forgets his journey's toil,
As faith rekindles in his breast
On that inspiring soil:
And those who track in Heber's steps,
Carnatic wood and wave,
A portion of his spirit seek
By his frequented grave.

And here, O Christian, kneel, where he,
The Lord's anointed fell,
The noblest champion of the host,
The Chief in Israel!
Here seek like him to fill the breach,
Like him the plague to stay,
And in his own impassioned words,
And with his fervor, pray!

That every favored habitant
Who in these halls shall dwell,
May live and die like him, and love
Their sacred precincts well:
That reverend men their walk with God
May ever here maintain,
Nor vulgar use the precious place
Where Hobart died, profane!

Thus, Auburn, shall thy hallowed haunts
Be sought from age to age;
And hither sons of Holy Church,
Make pious pilgrimage;
And thus, sweet village, shall no thought
Of all the past bring pain,
But keep thee ever as thou art,
"The loveliest of the plain!" W. C.

St. Peter's Parsonage, September, 1844.

Notices of Books.

Documents relative to the Erection and Endowments of Additional Bishoprics in the Colonies.

Concluded from our last.

Secker, while Bishop of Oxford, wrote, in 1754, to his correspondent, the Rev. Dr. Johnson, as follows:

"'We have done all we can here in vain, and must wait for more favorable times. . . . So long as they (the dissenters) are uneasy, and remonstrate, regard will be paid to them and their friends here, by our ministers of State.' (*a*)

"The whole correspondence contains proof of the anxiety which Secker felt for the full settlement of the Church in America, after his elevation to the primacy. Nor did he content himself with expressing his opinion in private. In the midst of other occupations, he took the trouble of replying to a pamphlet written by Dr. Mayhew, of Boston, in which the proposal for appointing Bishops in America was vehemently denounced. In this answer, the Archbishop states very calmly the undeniable right of the Church to her own Apostolical government; and speaks of the anomalous position of the clergy in America as 'without parallel in the Christian world.' (*b*)

In 1764, he says, writing to Dr. Johnson:—

"'The affair of American Bishops continues in suspense. Lord Willoughby of Parham, the only English dissenting peer, and Dr. Chandler, have declared, after our scheme was fully laid before them, that they saw no objection against it. The Duke of Bedford, Lord President, hath given a calm and favorable hearing to it, hath desired it may be reduced to writing, and promises to consult about it with the other ministers, at his first leisure.' (*c*)

"But party spirit was beginning to run high; and the Archbishop therefore urged the importance of pursuing their object 'in a quiet, private manner,' so as not to 'run the risk of increasing the outcry against the Society.'

"In 1766, he spoke more fully on the same subject:—

"'It is very probable that a Bishop or Bishops would have been quietly received in America before the Stamp Act was passed here; but it is certain that we could get no permission here to send one. Earnest and continual endeavors have been used with our successive ministers and ministries, but without obtaining more than promises to consider and confer about the matter; which promises have never been fulfilled. The King [George the Third] hath expressed himself repeatedly in favor of the scheme; and hath promised, that, if objections are imagined to lie against other places, a Protestant Bishop should be sent to Quebec, where there is a Popish one, and where there are few dissenters to take offence. And, in the latter end of Mr. Grenville's ministry, a plan of an ecclesiastical establishment for Canada was formed, on which a Bishop might easily have been grafted, and was laid before a Committee of Council. But opinions differed there, and proper persons could not be persuaded to attend; and in a while the ministry changed. Incessant application was made to the new ministry; some slight hopes were given, but no step taken. Yesterday the ministry was changed again, as you may see in the papers; but whether any change will happen in our concern, and whether for the better or the worse, I cannot so much as guess. Of late, indeed, it hath not been prudent to do anything, unless at Quebec; and therefore the address from the clergy of Connecticut, which arrived here in December last, and that from the clergy of New York and New Jersey, which arrived in January, have not been presented to the King; but he hath been acquainted with the purport of them, and directed them to be postponed to a fitter time.'

"It was at this time that Secker wrote in the following terms to Horace Walpole:—

"'The reasonableness of the proposal, abstractedly considered, you seem to admit: and indeed it belongs to the very nature of Episcopal Churches to have Bishops at proper distances presiding over them; nor was there ever before, I believe, in the Christian world, an instance of such a number of Churches, or a tenth part of that number, with no Bishop amongst them, or within some thousands of miles from them. But the consideration of the Episcopal acts which are requisite, will prove the need of Episcopal residence more fully. Confirmation is an office of our Church, derived from the primitive ages: and, when administered with due care, a very useful one. All our people in America see the appointment of it in their Prayer-books, immediately after their Catechism; and if they are denied it unless they will come over to England for it, they are, in fact, prohibited the exercise of one part of their religion.' (*d*)

"He then refers to the anxiety of successive Bishops for the establishment of Episcopacy in the Colonies:—

"'I believe there scarce is, or ever was, a Bishop of the Church of England, from the Revolution to this day, that hath not desired the establishment of Bishops in our Colonies. Archbishop Tenison, who was surely no High Churchman, left, by his will, £1000 towards it; and many more of the greatest eminence might be named who were and are zealous for it. (*e*) Or, if Bishops, as such, must of course be deemed partial, the Society for Propagating the Gospel consists partly also of inferior clergymen, partly too of laymen. Now the last cannot so well be suspected of designing to advance ecclesiastical authority. Yet this whole body of men, almost ever since it was in being, hath been making repeated applications for Bishops in America; nor have the lay part of it ever refused to concur in them.' (*f*)

"Archbishop Secker, as his last service in a cause which he had so zealously advocated, bequeathed the sum of £1,000 'towards the establishment of a Bishop or Bishops, in the King's dominions in America.'

"Bishop Terrick, whose attention was naturally directed to the subject, on his translation to the See of London, in 1764, expressed distinctly his opinion, both as to the importance of establishing the Episcopate in America, and as to the obstacles in the way of such a measure. His words are:—

"'I feel, as sensibly as you can do, the distress of the Americans, in being obliged, at so much hazard and expense, to come to this country for Orders; but I own I see no prospect of a speedy remedy to it. They who are enemies to the measure of an Episcopacy, whether on your part of the globe or ours, have hitherto found means to prevent its taking place; though no measure can be better suited to every principle of true policy, none can be more consistent with every idea I have formed of truly religious liberty. We want no other motives for declaring our sentiments and wishes on the subject, but what arise from the expediency, I had almost said the necessity, of putting the American Church upon a more respectable plan, by the appointment of a Bishop.' (*g*)

"In the anniversary sermon preached before the Society for the Propagation of the Gospel, in 1767, the Bishop of Llandaff (Dr. Ewer) contended warmly for the rights of the American Church, which alone (he said) of all the religious communions, was not tolerated; while the want of Bishops rendered it impossible to have a native ministry.

"Bishop Lowth urged forcibly the same topics, in 1771, and spoke of the colonists as deprived of 'the common benefit which all Christian Churches, in all ages, and in every part of the world, have freely enjoyed.' The Bishop observes—

"'The proper and only remedy hath long since been pointed out—the appointment of one or more resident Bishops, for the exercise of offices purely Episcopal in the American Church of England; for administering the solemn and edifying rite of Confirmation; for ordaining ministers, (*h*) and superintending their conduct;—offices to which the members of the Church of England have an undeniable claim, and from which they cannot be precluded without manifest injustice and oppression.' (*i*)

"The last quotation shall be from a letter written by the same eminent Prelate to Dr. Chandler, at the very beginning of the American disturbances, May 29, 1775:—

"'If,' he says, 'it shall please God that these unhappy tumults be quieted, and peace and order restored, (which event I am sanguine enough to think is not far distant,) we may reasonably hope that our governors will be taught, by experience, to have some regard to the Church of England in America.' (*k*)

"With these earnest appeals on record, it cannot be said that the heads of the English Church were indifferent to the claims of their American brethren, or backward to maintain them. But political and sectarian feeling combined to thwart the plans of the Church, till the independence of the States had been established, when the question of Episcopacy became with the republicans a matter of secondary importance. The same objections were no longer entertained to the introduction of Bishops. The only difficulty, therefore, that remained was for the several Conventions to agree upon the time and manner of seeking the Episcopate. The middle and southern states were for delay: 'Let us first gather together,' said they, 'our scattered members.' The language of the east and north was wiser:—'Let us first have a head to see, and then we shall be better enabled to find our members.' (*l*) Ultimately, in 1783, the clergy of Connecticut elected Dr. Samuel Seabury, many years a Missionary of the Society for the Propagation of the Gospel on Long Island, to be their Bishop, and commended him to the Bishops of the English Church, for consecration. But the Archbishop of Canterbury felt a delicacy about complying with their prayer, both because the Bishop elect was not the choice of the whole Church, and because the Government was unwilling to sanction such a step till they had ascertained in what light it would be viewed by the now independent States. Impatient of further delay, Dr. Seabury proceeded to Scotland, and was there consecrated, on the 14th November, 1784, Bishops Kilgour, Petrie, and Skinner. Early in the summer of the ensuing year, he returned to Connecticut, the first Bishop of our Church that had yet been seen in the whole of the North American continent. Two years afterwards, on the 4th February, 1787, the Rev. William White and the Rev. Samuel Provoost, who had been duly elected to the Sees of Pennsylvania and New York, were consecrated in the Chapel of Lambeth Palace, by the Archbishop of Canterbury, assisted by the Archbishop of York, and the Bishop of Bath and Wells, and of Peterborough.

"Among those who contributed to bring about this happy result, by removing the obstacles which prevented the consecration of Bishops for a foreign independent power, Mr. Granville Sharpe should be mentioned with honor. He wrote urgently to the Archbishop of Canterbury on the subject; and spoke of the time as being 'important and critical for the promotion of the interests and future extension of the Episcopal Church in America.'

"The two Bishops did not linger in England, but embarked a few days after their consecration, and arrived in New York on the 7th of April—Easter day—a happy omen, as it was considered, for the reviving Church of that country.

"Thus, at last, after nearly two centuries of struggle, the Church was perfected in America; and from this moment her course has been rapidly progressive. Before, however, this happy settlement, many of her most devoted children had been driven, by the troubles of the times, to seek a refuge in the provinces which still maintained their allegiance to the British Crown. Thousands of loyalists passed over to Nova Scotia and Canada, and it was wisely determined to give them the full privileges of that Church to which they were so strongly attached, by forming the remaining British Colonies into an Episcopal See. The person fixed upon, as it were, by common consent, to fill it, was Dr. Chandler; but that admirable man was already suffering from a fatal malady, which compelled him to decline an elevation which he had so well merited. He, however, took the opportunity of recommending, for the office of Chief Pastor, one who had done and suffered much for the Church; and Dr. Charles Inglis, who had been obliged to fly to England for his life, in 1783, was consecrated Bishop of Nova Scotia, on the 12th August, 1787.

"The second Colonial Diocese was formed in 1793, by the establishment of the Bishopric of Quebec, with jurisdiction over the province of Canada; and both of these enormous Dioceses were subdivided in 1839, by the erection of Toronto and Newfoundland into separate Bishoprics.

"But the American Colonies were not the only part of the British dominions in which the settlement of our Church, in the completeness of her doctrine and discipline, had been too long neglected. Many years elapsed after the establishment of our power in India, before any systematic measures were adopted for the moral and religious benefit of that country. But neither here had their obligations been overlooked by Churchmen. As early as the year 1694, Dr. Prideaux drew up proposals for the Propagation of Christianity in the East Indies. In this paper he laid down, as the result of experience in the West Indies, as well as in the East, the position, which a century and a half's added experience has strengthened, 'That the existing evils and deficiencies cannot otherwise be remedied, than by settling Bishops and seminaries in those countries, where ministers may be bred and ordained upon the spot.' Shortly after this, indeed, the East India Company was required, in the charter granted to them, and bearing date 1698, 'constantly to maintain in every garrison and superior factory one minister, [to be approved by the Bishop of London,] and to provide there also one decent and convenient place for Divine service only.'

"Little, however, was done till the time of the renewal of the Company's charter, in 1813; when, after much opposition, and many warnings of the evils that would ensue from the introduction of our Church system into that heathen empire, the following resolution, apologetically introduced by the Government, was adopted by the House of Commons, and made the basis of a clause in the Act:—

"That it is expedient that the Church Establishment in the British territories in the East Indies should be placed under the superintendence of a Bishop and three Archdeacons; and that adequate provision should be made from the territorial revenues of England for their maintenance."

The immediate consequence was, the erection of British India into one vast Diocese, which has since been subdivided into the Bishoprics of Calcutta, Madras, and Bombay.

It only remains for us to mention the tardy organization of the Church in the West India Islands. It has already been stated, that a plan was presented to Queen Anne, in 1713, by the Society for the Propagation of the Gospel, for the erection of Bishoprics in Jamaica and Barbados. This plan, so wisely and providently formed, was destined to wait more than a century for its accomplishment. At last, however, after the objections to it had been exhausted, the Dioceses of Jamaica and Barbados, were formally constituted, and the good effects resulting from Episcopal superintendence have been most remarkably evidenced in both.

After the foregoing references to the many ineffectual attempts made during a long series of years to introduce the full system of the Church of England into our colonies, and the opposition by which those attempts were defeated, it is consolatory to reflect on the improved feeling, both of the public and the Government, in our own time. Out of fifteen Colonial Bishoprics, *ten have been erected within the last nine years.* But though much has been done, much remains to be accomplished.

"By a reference to Document III., it will be seen that, of the thirteen additional Bishoprics which were declared, in 1841, by the unanimous vote of our Bishops, to be required in various parts of the British empire, abroad, four only have yet been constituted. The necessary Endowment Fund, indeed, has been, within a little, provided for New Brunswick: but, to mention no other, the important colony of the Cape of Good Hope remains entirely cut off from the benefit of Church government.

It need only be added, that the following documents, connected with by far the most important movement in the Church of England since the era of the Reformation, are now published in a collected form, with a view of promoting the extension of that Catholic and Apostolic Church in every part of our colonial empire.

Ernest Hawkins.

(*a*) Chandler's Life of Dr. Johnson, p. 177.
(*b*) Life of Secker, prefixed to his Sermons, p. 52.
(*c*) Life of Secker, prefixed to his Sermons, p. 196.

(*d*) Letter to Horace Walpole. Works, vol. xi. p. 342.
(*e*) Bishop Benson bequeathed a legacy, "to be added to the fund for settling Bishops in our Plantations in America, hoping that a design so necessary and unexceptionable cannot but at last be put in execution."—*Secker's Answer to Dr. Mayhew's Observations. Works,* vol. xi. p. 328.
(*f*) Ibid. p. 348.
(*g*) Chandler's Life of Dr. Johnson, p. 200.
(*h*) "The exact number of those who have gone home for ordination from these northern Colonies is fifty-two. Of these, forty-two have returned safely, and ten have miscarried; the voyage, or sickness occasioned by it, having proved fatal to near a fifth part of them. The expense of their voyage cannot be reckoned at less, upon an average, than one hundred pounds sterling to each person."—*Dr. Chandler's Appeal,* p. 34. New York. 1767.
(*i*) Sermon before S. P. G. p. 17.
(*k*) Chandler's Life of Dr. Johnson, p. 207.
(*l*) Quoted in the Life of Bp. Hobart, edited by Dr. Hook, p. 219.

CHURCHMAN'S BOOKSTORE.

JAMES A. SPARKS,
(Office of the Churchman,) No. 161 Fulton street, opposite St. Paul's Church, New York, (up stairs.)

Orders enclosing cash, for any book to be had in this city, promptly attended to.

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The Forest of Arden. A Tale illustrative of the English Reformation. By the Rev. W. Gresley, M.A., Prebendary of Litchfield. Price 75 cents.

The Siege of Lichfield. A Tale illustrative of the great Rebellion. By the Rev. W. Gresley, M.A., Price 75 cents.

Bernard Leslie, or a Tale of the Last Ten Years. By the Rev. W. Gresley, M.A. From the second London edition. Price 75 cents.

A Tract. *The Danger of Dissent:* being Chapter XVIII. of Bernard Leslie. By Rev. W. Gresley, M.A. pp. 18. Price 6 cents.

Charles Lever, or, the Man of the Nineteenth Century. By the Rev. W. Gresley, M. A. Price 75 cents.

A Treatise on Baptism. By the late Rev. Alex. Hay, of Virginia; with letters commendatory from the Right Rev. Bishop Chase, and the Rev. Dr. Shelton; and a Sketch of the Life of the Author, by the Rev. C. Dresser. Price 37½ cents.

Rev. Dr. Jarvis's Sermons. Two Sermons by the Rev. Dr. Jarvis:—the first on *Prophecy in General,* the second in reference to the *Doctrine of the Second Advent.* In pursuing this subject, Dr. Jarvis has been led to compile several original Chronological tables, derived chiefly from sources not generally accessible, and throwing new light on some of the difficulties of Scriptural Chronology, the publication of which will form a valuable contribution to ecclesiastical literature.

J. A. S. has published a second edition of

Plain Sermons. By contributors to the Tracts for the Times. 2 vols. The publisher will venture to say, that no religiously disposed person can attentively read these Sermons without being profited thereby.—Price $1 50. The following is from the Bishop of New York:

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my Diocese for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay readers within said Diocese.

Benjamin T. Onderdonk,
Bishop of the Diocese of New York.

FRENCH AND ENGLISH SCHOOL FOR YOUNG LADIES.

THE Rev. C. H. Williamson, (pastor of the Second French Episcopal congregation in New York,) and Lady, desire to inform their friends that they have removed their School to 72 Murray street.

This School has been in successful operation for the last seven years, and has satisfactorily proved that, by an interesting and easy method, the youngest pupils speak the French language in a most pleasing manner.

A separate class is open for very young boys.

Terms.—Tuition in French, English, Singing, Drawing, Work, &c.—For the first class, $15; for the second, $12 50; for the third, $10. No extra charge ever made, except for fuel.

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April 6, 1844.—yly

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL,
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Dec. 9—yly. near Spring.

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One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

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Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

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November 9—tf

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The course of instruction comprises the *English* in all its branches, Latin, Greek, French, Italian, Spanish and German.

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The English Department is attended to by a gentleman from one of the most celebrated Academies in the State who is both experienced and competent.

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REFERENCES.

New York.—Rt. Rev. B. T. Onderdonk, D. D., Rev. W. Berrian, D. D., Rev. Prof. Charles Hackley, D. D., Rev. W. Morris, Rector of Trinity School, and Rev. W. Walter.

Western New York.—Rt. Rev. W. H. De Lancey, Rev. B. Hale, D. D., Pres. of Geneva College, Rev. P. A. Proal, D. D., Rector of ——, Utica, and L. Bush, D. D.

Laity—Levi Cook, 138 Pearl street; W. H. Townsend, corner of Nassau and Wall streets; James C. Parker, 53 Merchant's Exchange, and W. B. Townsend, Express Buildings. June 22.

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Fuel for the season,	1 00

The 1st Term will commence Sept. 1, and end Nov. 23.
2d do. " Nov. 24, " Feb. 15.
3d do. " Feb. 16, " May 9.
4th do. " May 10, " July 31.

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Right Rev. Benjamin T. Onderdonk, D. D., President; Rev. Thomas Lyell, D. D.; Rev. William Berrian, D. D.; Rev. John McVickar, D. D.; Rev. Samuel Seabury, D. D.; Rev. Joseph H. Price; Rev. Lot Jones; Rev. J. M. Wainwright, D. D.; Rev. T. H. Taylor, D. D.; Rev. B. I. Haight; Rev. E. Y. Higbee, D. D.; Thomas L. Ogden; Benjamin M. Brown; Murray Hoffman; Wm. H. Harison; Abel T. Anderson; John Stearns, M. D.; W. H. Hobart, M. D.; C. N. S. Rowland; Anthony J. Bleecker; John W. Mitchell. October 21.

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References.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. J. C. Rudd, D. D., the Rev. P. A. Proal, D. D., the Rev. George Leeds, Utica; the Rev. Wm. E. Eigenbrodt, New Hartford.

June 29—yly W. H. PADDOCK.

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☞ Application for admission or for particular information to be made to the

Rev. P. L. JAQUES, Rector.
Port Colden, Sept. 17th, 1844. s28—8t

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New York, April 6, 1844.

The Churchman.

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